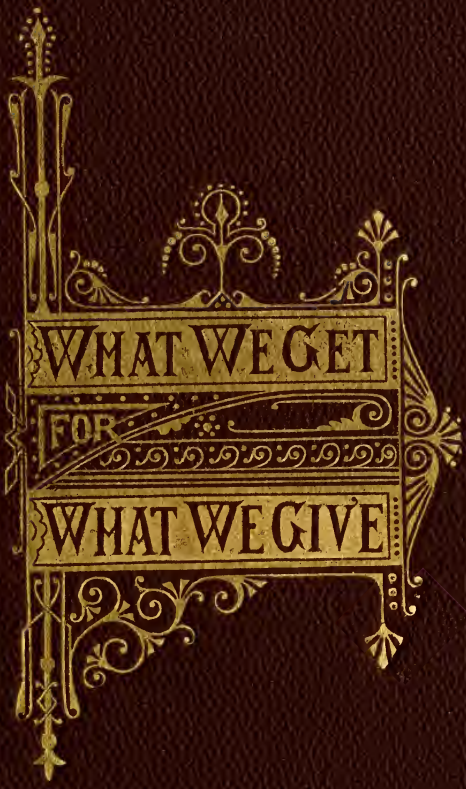
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THESE FOR THOSE.

OUR INDEBTEDNESS TO FOREIGN MISSIONS;

OR,

WHAT WE GET FOR WHAT WE GIVE.

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By WILLIAM WARREN:

AUTHOR OF "TWELVE YEARS WITH THE CHILDREN," "SPIRIT'S SWORD," ETC.

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TO

Professor Alpheus S. Packard, D.D.,

A FRIEND AND GUIDE OF MY YOUTH,

A COUNSELLOR AND EXAMPLE OF MY YEARS,

This Work is Respectfully Inscribed;

AND NOT MERELY BECAUSE IT WAS UNDERTAKEN AT YOUR SUGGESTION, BUT FOR THE INTEREST YOU HAVE SHOWN, AND INFLUENCE YOU HAVE EXERTED, THROUGHOUT A LENGTHENED LIFE, IN LETTERS AND RELIGION.

WITH SENTIMENTS OF RESPECT AND LOVE,

WILLIAM WARREN.

GORHAM, ME., Oct. 1, 1870.

INTRODUCTORY NOTE.

Not much has been thought of work done for Christ beyond the seas, in its reaction upon the churches and communities at home.

Foreign missions were inaugurated for the heathen nations. They are advocated and vindicated on the ground that Christ commanded them, that the world needs them, and will perish without them. This is indeed the grand motive to them, and the basis of our obligation to support them.

But it is the aim of this book to show that foreign missions, in their appropriate work and influence, become a blessing, also, to those that sustain them; that they not only convey a blessing, but return a blessing.

The pamphlet entitled "Our Debt to Missions," published a year ago, excited unusual interest, and has been largely copied in both countries.

I undertook the present work, upon the basis of that outline, with much reluctance, on account of feebleness of health, and the fear that I could not do justice to the subject. But the advice and urgency of friends whose judgment I felt bound to respect, and who regarded the subject as too important to be dismissed without further consideration, induced me to enter upon the work.

The discussion has led me over ground comparatively new. Not much had been written of the resultant influence of missions, save in a religious point of view; and on this ground there was much indefiniteness. Nothing had been said systematically and exhaustively; while the matters treated under the other *Topics*, are brought into form here mostly for the first time.

I state these facts partly in the way of apology for defects that may be found in the book. It is difficult to be rigidly correct where

so much ground is to be gone over, and so many authorities to be consulted.

I make no appeal to the sympathy of the reader; — but it is due to me to say that this draught on my time and strength affected seriously my health; so that it was with great painstaking, and is consequently with much imperfection, that the work is brought to its close.

W. W.

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TOPIC I.

OUR INDEBTEDNESS TO MISSIONS AS A RACE.

CHAPTER I.

THE IDOLATRY OF OUR ANCESTORS.

THE ANCIENT BRITONS — THEIR CONVERSION THROUGH MISSIONS — AGAIN PAGANIZED — CHRISTIANIZED A SECOND TIME THROUGH MISSIONS — OUR REMOTE GENEALOGY — CONQUEST OF BRITAIN BY OUR ANGLO-SAXON FATHERS — THEIR GROSS PAGANISM.

HE ancient Britons, when Cæsar conquered them, were a fierce race of savages. They were converted to Christianity by missionaries sent to them early in the second century. We know very little of the circumstances of their conversion, or of their early history.

Britain was reduced again to paganism by the Anglo-Saxons from the northwest of Europe, and continued in a barbarous state

for about two hundred years. These pagan Saxons, having driven the native Christian inhabitants from their homes and country, took permanent possession of the Island.

The evangelizing of England a second time was also effected by foreign missionaries, a part of whom were from the Irish church, and a part from the church of Rome. So we are indebted to foreign missions for the conversion of our English predecessors to the Christian faith at two different periods.

I pass now from a general glance, to particulars. The question has arisen whether we have our origin purely from the Anglo-Saxons, or from a slight admixture of the Celtic with the Saxon blood. The latter seems the more likely to be true, as the expulsion of the native inhabitants could not have been entire. Some would naturally sympathize with the Anglo-Saxon invaders, and with their religion. They would therefore choose to join their fortunes and destinies with those of the victorious party.

In subsequent conquests, other foreign elements were mingled with the Anglo-Saxon. But in all changes and adulterations, the Anglo-Saxon blood has predominated, and continued the base of English and American character.

We have need, therefore, to trace our history back but a few centuries comparatively, before we pass into the twilight of Christianity, that borders on blank barbarism. The Anglo-Saxons, from whom we are more immediately descended, were Pagans in their continental home in the north of Europe,—they were Pagans when they took possession by violence of Britain, and drove out the native Christian inhabitants.

I have said, these native Britons, or earlier inhabitants, were heathen until the gospel was sent to them in the second century. These, as well as our more direct Anglo-Saxon forefathers, would have remained in heathenism if the gospel had not been sent to them. It is the gospel that lifts the pall

of paganism from the nations, and puts in its place institutions and influences that elevate and save men.

But the gospel must be *carried* to men. The heathen of themselves have no knowledge of Christianity; they have no desire for it, and hence will not send for it. And Christianity never springs up of itself spontaneously among the nations. It has need to be preached, — to be propagated and diffused among the people, in order to save the world.

Our remote ancestors were no exception to this rule. They were like all other pagan peoples. They had their own rude religion, with its cruel rites and forms. Their religion was in accordance with their character. It favored their vile superstitions and tastes. They loved it because it did not cross their prejudices, nor forbid their cruelties, nor interfere with their low pleasures and passions. There was, indeed, a struggle of truth against error, of principle

against superstition and the customs of savage life, when Christianity at last subdued the barbarism of our British and Saxon fathers.

I have intimated that the British Islands were first inhabited by a people whose origin is not known definitely; that the primitive inhabitants were conquered by Cæsar, and annexed to the Roman Empire; that they were afterwards converted to the Christian religion.

Previously to this they had been subjected to the hard hand of despotism. They were enslaved to an order of priests called Druids, who practised their rites and orgies in groves and dark forests. These priests themselves dwelt in fearful caverns or recesses of the earth. They kept themselves and their movements often in profound secrecy, and in this way strengthened the superstitions and credulity of the people.

The word Druid is said to be derived from an ancient word that signifies *Oak*.

Pliny thinks the Druids took this name from the fact that they taught the people and offered sacrifices in oaken forests. They assumed civil power over the people, as well as absolute religious supremacy, and thus held them in complete subjection. "It gives us a sufficiently dreadful idea of the Druids, to know," says one, "that they were in the habit of offering human sacrifices." Cæsar, speaking of the inhabitants of Gaul and Britain, says, "they are much addicted to superstition, and those who are afflicted with a dangerous disease often *sacrifice a man* for their recovery. In this business they employ the ministry of the Druids." Suetonius declares that the Druids used to sacrifice men to the god Mercury. Pliny says they considered it a part of their religion to put men to death, and to feed upon their dead bodies. Both Hume and Goldsmith say of the Druids, no species of superstition was ever more terrible than theirs.

There is some confusion among historians as to the time when the Druids held sway in Britain. Some writers regard the high priests of the Anglo-Saxon religion as the Druids of ancient time. Our Saxon ancestors had, no doubt, a priesthood that held them in the iron grasp of superstition and civil subjection; but their priests were not Druids. Mallet (History of Denmark) says, "the degrees or orders in the priesthood of the Saxons were divided into classes. There were twelve priests called Drotts, of superior dignity, that presided over their religion and controlled the other priests." He admits that there may have been an affinity between the Saxon Drotts and the Celtic Druids, but not an identity, as some have supposed. There is, indeed, an affinity between all pagan systems and religions. The Druids, however, belonged to the ealier periods of British paganism. They were Celtic and not Saxon. Their power passed away when the early Britons

were subjected to Rome and were converted to Christianity.*

Cæsar says, in his History of the Gallic wars, that the Germans had no Druids to preside over their religion. By Germans he meant Saxons. Tacitus never speaks of the Anglo-Saxon priests as Druids, but often refers to the Celtic priests as such.

The power of the Druidical priesthood fell and passed into oblivion, when Cæsar conquered Britain. Christian worship was established; Christian sanctuaries were built; the old heathen temples, indeed, were in some instances used for Christian worship. But heathen abominations had been displaced by Christian institutions and worship. That primitive people were thus enjoying their religion in the first centuries, in a state of peace and comparative independence, when those hard and rough men from the north, of Anglo-Saxon descent, took possession of the Island. Suddenly the

* Henry, of the Royal Society of Edinburgh, vol. 1, p. 135.

taper light of education and of Christianity was extinguished, and the work of Christian civilization stopped. Britain was paganized once more. The sun of Christian light rose upon Britain, one or two hundred years after it rose upon Palestine. It shone a few centuries, and then went out into darkness and night.

Before the Anglo-Saxons took possession of the British Island, the Picts and Scots inhabited the part that is now called Scotland. They were rival and powerful tribes, of the same blood evidently in their remote ancestry, and the same also as the Britons themselves. They were savages, and looked upon the progress of Christianity as early planted upon the southern portion of the Island, no doubt, with jealousy. Though often at war with each other, they made common cause now against the hated Britons, and proved too strong for them in the contest. These Britons thought it best to call to their aid the Anglo-Saxon hordes

from Germany against the Picts and Scots. They invoked heathen allies to aid them against heathen foes! They invoked heathenism to repel heathenism! They called in a stronger race of idolaters to help them against a weaker race of idolaters. In this they did a dangerous thing, as will soon appear.

Our Saxon fathers in the North were ready to undertake the enterprise. It was in accordance with their daring and savage nature. They were adventurers, sea-rovers, fierce warriors, and practised freebooters. They loved to engage in all bloody contests.

They were welcomed by the simple Christian Britons. The Picts and Scots were soon put to flight. There was great rejoicing in the land. But the Picts and Scots left those Britons in worse hands than their own, because more powerful. Yet nothing could exceed the gratitude and rejoicing of the Britons for their deliverance from the enemy through their Saxon allies. So these latter

were praised and feted and worshipped well nigh.

The Saxons had not yet assumed the attitude of invaders. They came to Britain by invitation. They came on a friendly errand, to aid the people in an unequal contest with their savage neighbors. In this they were successful, and so had laid the Britons under obligation to them. And the demonstrations of gratitude and enthusiasm on the part of the Britons were strong. But the Anglo-Saxons took advantage of this state of things. They coveted the beautiful country they had redeemed. They knew their own strength, and the weakness of the natives. They did not see why they might not remain the lords of the land. They were but a fraction of a powerful people at home. Their country had probably become crowded with human life. It was, perhaps, too strait for them. Multitudes, we may suppose, waited to come, and only wanted opportunity or pretext to follow their countrymen to the beautiful isle to share their

fortunes, and find for themselves a new home. And so, from being allies, the Saxons were now become enemies. From being visitors they became invaders, and sought to take possession of the Island.

The story of the struggle is a long and tragical one. It is a story of savage dealing. The Saxons were themselves several times repulsed, and were as often reinforced, till, piecemeal, the country fell into their hands. Paganism proved too powerful for Christianity in the contest, and swept it away from the larger part of the Island.

The Britons fared hard in the war. Those who were not slain in battle, or butchered as prisoners, fled for their lives or their liberty, and hid themselves in the dark mountain recesses of the province now called Wales. There they made for themselves a home, comfortable and quiet as they could, and finally a country. They carried with them their religion, as well as the memory and experiences of the past. The toil and fortunes of life were to be commenced

anew. These exiled Christian Britons behaved themselves with great propriety in their new home. Says Henry: "After their departure, the British churches were governed with great prudence, and were preserved from the contagion of heresy in their seclusion." Prominent among them as leaders were Dubrutius and Iltutus, who were distinguished for zeal and Christian knowledge, and for extensive usefulness.

The Saxons at their coming into Britain, as we have seen, were pagans, and were animated with the most violent hatred against Christianity. This appeared by their murdering the Christian clergy without mercy, and destroying their places of worship whenever they fell into their hands.[1]

The Anglo-Saxons, having exterminated Christianity and the native Christian people, were now masters of the land. They established their ancestral idolatry there. A

[1] Bede, Eccl. Hist. B. 1, C. 15.

nation of rude, warlike savages took possession of the sanctuaries and altars of those native Britons. These were either demolished, or used for heathen purposes. A pagan priesthood now stand in the place of once Christian teachers, and, still more remotely, of the Druidical priest, that had passed away only to be superseded by another dispensation of heathenism upon the Island, animated by a still deadlier hate to Christianity.

The Saxon invaders established separate kingdoms in Britain. Reinforcements from Germany in time of the war usually organized themselves into a separate government. There came at length to be seven kingdoms, styled the Heptarchy. They constituted a little empire of paganism upon the Island. They were sometimes confederate apparently, but were oftener in a state of mutual and deadly hostility. It is the sixth century; and heathenism again covers Britain, with only a slight marginal exception, a crescent of Christian light over

the horizon in the north and west, whither the early Christian Britons had fled.

We have simply touched upon these points in the history of our ancestors, but must leave them for other matters. We have seen that the early Celtic inhabitants of Britain were idolaters, that their priests were called Druids. A portion of the Island was Christianized in the second century. The northern parts, called Scotland, were still heathen. These Picts and Scots that dwelt there went to war against the Britons. These called in our ancestors from the continent to their aid. They came, and conquered Picts and Scots. These Anglo-Saxons now take violent possession of the country, and sweep the native Britons and the Christian religion away. These persecuted people plant themselves in the northwest, and maintain a form of government and their religion in the recesses of the mountains; while our Saxon ancestry, divided into petty kingdoms, establish themselves and their heathenism in the heart of the Island.

CHAPTER II.

THE PAGANISM OF THE SAXONS.

WODEN, THEIR CHIEF GOD — OTHER DEITIES — OFFERING OF HUMAN VICTIMS — OUR RELATIONS TO THAT IDOLATRY — OUR CONDITION BUT FOR MISSIONS.

LIKE other heathen, our Saxon ancestors had their divinities. These divinities were clothed with attributes such as the imagination of their worshippers would naturally give them. We should expect that their gods would be like unto those that made them; that they would be the counterpart or reflection of the savage worshippers.

These gods were of course the impersonation of the different forms of evil. Woden, or Odin, their supreme divinity, was the

god of war. The Anglo-Saxons were a savage people, passionately fond of warfare. Cruelty was their one characteristic. Their ruling passion was for revenge and blood. Woden, after whom our Wednesday is named (it used to be called *Wodens-daeg*, or day), was supposed to inspire courage and give success in battle. Offerings were made to him, worship was rendered to him, magnificent temples were built to his honor, and costly sacrifices were offered to him. This was the deity worshipped by our savage forefathers as their supreme god!

Woden is supposed, however, to be the name of a deity worshipped among the earliest or most ancient Saxon colonies, that came as conquerors from the east, and settled in Germany and Scandinavia. This was very long before they came to Britain or to Europe. The legends with regard to this god give him a higher and purer character than is given to the Woden of our ancestors.

We find in German antiquities, that in

remote ages, there arose a leader of armies in the east, who became a mighty conqueror, and ruled afterwards over the north of Europe. He took advantage of the superstitious element in the people, and assumed to be the identical Woden of old. In subsequent ages, as the supreme divinity of the Northmen, he became the object of religious worship by Saxons, Danes, and other kingdoms. Thus the kings that ruled over the Heptarchy, the seven small kingdoms of Britain, assumed to be themselves lineal descendants of the great god and conqueror Woden, who had set up to be the original spiritual Woden. So the supreme god of the Anglo-Saxons was only a military usurper and conqueror of nations.

The wife of Woden was Frea, or Frigga. She was worshipped as a goddess by our heathen forefathers. According to their superstitious conceptions, she was the mother of all the other gods, Woden himself being the father.

Tacitus tells us that Hertha (or earth) was the wife of the ancient and genuine Woden, whose throne and name the warrior Woden had usurped; and that Frea came into the place of Hertha, just as the latter Woden came into the place of the former Woden. He says when Woden, the conqueror of the north, usurped the honors due only to the original Woden, his wife Frea usurped the honors that had formerly been rendered to Hertha. Mallet says she was worshipped as the goddess of love and pleasure, and bestowed on her votaries a variety of delights pertaining to sensuality.

The sixth day of our week is named after this goddess, Frea. It used to be called *Freas-daeg* by the Saxons. It is now abbreviated or christened by the name of Friday. The associations of the day are indeed humiliating. They remind us of our original Paganism, that stands associated with this day, and the divinity that presided over a sin that has cursed the human race more than any other.

The fourth day of the week reminds us of *Thor*, another of the gods of our Saxon forefathers. He was esteemed the bravest and most powerful of the sons of Woden and Frea. This day of the week used to be called *Thors-daeg;* it is now smoothed into Thursday.

The Anglo-Saxons regarded Thor as the ruler of the elements; he was the prince and power of the air or visible heavens; he pointed the lightnings, launched the thunderbolts, kindled the meteors, gave fury to the tempests, and swept sea and earth with storms and tornadoes. Our fathers prayed to him for fair weather, for favorable winds and seasons, for refreshing rains and rich harvests. When the earth shook, they felt *his* power; when the heavens smiled, they praised their god Thor.

Our ancestors had a prodigious number of inferior deities, gods and goddesses: Balda, the god of light; Niod, the god of water; Tyr, the god of champions; Brage, the god

of orators. Also Uria, the goddess of healing; Tulla, of dress; Losna, of peace; Vara, of vows; Snotra, of manners.

I have said that where any great national characteristics predominate, these will most naturally be embodied in the ruling divinities of a people. Heathen men imagine that their deities, who are but their own highest ideals, are like unto themselves. So they create divinities in the imagination, that answer to their own highest conceptions of character. Cruelty prevailed as a characteristic in our Anglo-Saxon ancestors; and we should expect to find an embodiment of this blood-thirsty element in the divinities they worshipped. It was so. These dark places of earth were literally the habitations of cruelty. Their supreme divinities had these characteristics of cruelty and vice according to the highest conception or ideal of their worshippers.

Next in honor to Woden, the god of war, was his wife Frea, the goddess of love.

The Romans had their Venus, as well as their Jupiter, so our savage Saxon ancestors had their Frea, as well as their Woden. Their rites and orgies would very naturally correspond to the supposed character of their deities, and to the ruling passions of the people themselves.

At their feasts in honor of the gods, intoxicating liquors were drank, and their gods were toasted at these banquets; for they were bacchanalian in character. Scenes of fearful crime accompanied them.

It was the custom of the people on certain occasions to offer human sacrifices to their gods. These they thought would be more pleasing to their deities than any other offerings. Sometimes, on going to war, persons of the highest dignity were sacrificed; so when suffering from some great calamity. Oftener the victims were selected from slaves, criminals, or captives. The editors of the Edinburgh Encyclopedia say, "The most horrid of their superstitious rites consisted in the

offering of human sacrifices. The victims were enclosed in a large figure, resembling a man, formed of twigs or wisps of straw or hay. Then fire was set to it, and they were burned to ashes."

Their sacrifices are said to have been offered sometimes in enclosures built of massive stone. One of these enclosures denominated Stone-henge in England is partly standing at the present day. The sites of several others have also been discovered. Prof. Silliman says that he saw, when in England, a vast stone or altar in one of these enclosures, on the face of which a cavity had been scooped out and shaped so as just to receive a human body. Fearful memorial this of our past heathenism, and of its horrid cruelties!

Dr. Pond says, "Our European ancestors were once heathens, carried away unto dumb idols even as they were led. They were the blind devotees of a senseless idolatry, and of bloody superstitions." He speaks

of the Druids as being the priests that ruled our ancestors in the things of religion, and presided over their sacrifices and superstitions. Perhaps he regards the Drotts, the high-priests of the Anglo-Saxons, as the same in character with the Druids of the early Britons. The historian Mallet, as I have said, acknowledged an affinity between the Drotts of the Saxons and the Druids of the primitive Celts, but he did not regard them as the same. The Doctor may refer here to the Celtic element in our ancestral blood.

I have taken this cursory view that the reader might see what would have been the condition of our race at the present time if the barbarism of our ancestors had not been broken up by the power of the gospel. Thou shalt break them with a rod of iron, thou shall dash them in pieces like a potter's vessel. The preaching of the gospel broke up that barbarism. It dashed those superstitions in pieces. Those altars and temples

crumbled to the ground under the hand of Christianity. Systems and superstitions that oppose themselves to Christ and his kingdom, must be crushed. Our doom as a particular race was thus averted by the intervention of Christian missions.

We have only to look into the remote past to see in that misty mirror, a vision of *ourselves* and our children worshipping those dumb idols; our habitations those of cruelty, ourselves deceivers and being deceived, blinded by ancestral and indulged superstition. We have need only to see a picture of the dim and distant past, and compare it with one of ourselves now, in the enjoyment of these pleasant homes and gospel privileges, to see the greatness of our obligation to foreign missions.

I say it is a question whether our race would not have run out and become extinct, if it had not been for Christianity as diffused among them. We might have been as those that have been dashed in pieces like the

potter's vessel. Many a people as powerful as our ancestors, are now no more. No trace of them can be found upon the earth. They have been extinguished, or have coalesced with other peoples. It might have been thus with the Anglo-Saxon race. They that take the sword shall perish by the sword. That race took the sword, and thus carried with them the grand element or instrument of self-annihilation. Great conquerors and conquests awaken great jealousies. Warlike nations and characters stir up military rivalries, and become a coveted prey to proud ambition or burning revenge.

Or our race *might* have continued its career of conquest and of barbarism to the present time. So the alternative without Christianity, were extinction, or a perpetuated barbarism. For idolatry never heals itself. Heathenism has no element or principle of self-recuperation. It goes on from worse to worse. The natural instincts and virtues are too feeble to stand strong against

the power of passion, or to effect a moral redemption within.

Christianity, that regenerates men and takes the soul up to its higher life, is not the offspring of natural principles. It never springs up spontaneously among men. It is not the outgrowth of natural religion. It was never found indigenous in any country, or with any race. Once in a state of barbarism that eclipsed the light that lighteth every man, this would have *continued* our condition and inheritance, — a life the semblance of death; existence without virtue; society without sweet companionship or safety; passions without restraint; the family altar in ruins; hearts without natural affection; virtue unprotected; vice without checks; aspirations left to pine in ignorance, or of hope sinking in despair! This were our condition, but for the early introduction of the Christian religion into Europe and Britain, where our forefathers dwelt.

CHAPTER III.

PATRICIUS THE REFORMER.

His Captivity — His Conversion — His Missionary Zeal — His great Power and Success — The Banyan — Ireland Christianized.

HEN Britain had been reduced to barbarism a second time by our Anglo-Saxon ancestors in the fifth century, there was a margin of Christian light on the borders of the Island yet unextinguished. The native Britons had been driven thither; it was the light of their Christian altars. It burned all the brighter amidst the mountains and vailed recesses of their exile. But the heart of the Island was in possession of the idolatrous Anglo-Saxons.

The commencement of the great reformation in Britain and on the Continent was in this wise. A youth, born of Christian parents, that had been expelled from their home by the Saxon invaders, was carried away a captive to Ireland, and was sold as a prisoner. He was taken by robbers or sea-rovers. His name was Patricius, or Patrick.

He has since been canonized by the Catholic Church, under the style of St. Patrick, and is wrongfully made a patron saint, or tutelary divinity of the Romish religion. But this is all blindly done. He sprang from the primitive stock of Christians in early Britain, whose religion had great simplicity, and was comparatively pure in doctrine.

Patrick was born about the beginning of the fifth century. He seems to have been early instructed in the principles of religion. The characteristics of his mind and genius were remarkable. He was sold by his cap-

tors to a sheik or chief, who gave him the charge of his flocks. So his life became a solitary one, and he gave himself much to reflection. The seeds of truth sown in his young mind by good parents, who had given up every thing for their religion, began now to demonstrate their life and power in his character. He says in his Confession, written years afterward: "When I passed the night in the woods or on the mountains, I rose to pray in the snow and rain before daybreak. Yet I felt no pain. There was no sluggishness in me, such as I now find in myself (in his old age), for then the spirit glowed within me; I prayed many times a day. The fear of God and love to Him were increasingly kindled in me."

He came more and more to resemble the Saviour in his love of solitude, and in pleasures felt in retirement from the world. Solitude favored contemplation and self-scrutiny. It gave him opportunity to recall the teachings of his early life, and to revive

and review the past; to study the Divine character, and reflect on the state of lost men. He was in the midst of heathenism. He had received traditions concerning it from his parents, out of the grasp of which they had escaped. Its horrors, no doubt, haunted his childish fancy. But now, alas! in his early youth, he was in the midst of it again. And, though much alone, he saw enough of it to chill his blood, and pain his deepest heart.

But happily he escaped from this bondage. He was taken captive a second time, and was again sold as a slave in that heathen land. It seemed to be the will of God that the needed apprenticeship of a most remarkable life and work should be passed *there*, and should be long. But he gained his liberty, and returned to his native land. His pious friends urged him to remain, but the grand purpose of his life was now fixed. The missionary spirit burned within him. He longed to go back to Ireland, not indeed

as a captive, save to Christ, but as a volunteer in his cause, and as a pioneer, to plant Christianity there. He felt within him an irrepressible impulse to carry the gospel to those people among whom he had passed the morning of his life as a slave. Many gifts were offered him if he would but renounce this purpose, and remain at home with his friends. They sought to move him from his purpose by tears, but he would not yield. God had conquered him; to the Divine will he had surrendered himself.

So he went to the people of Ireland, to publish the gospel. But the common lot of missionaries to the heathen fell to him. He received insults, suffered persecution, and was put in chains. Thus did this humble, self-appointed missionary, the future regenerator of Ireland, and consequently of Britain and other parts of the world, commence his labors of love.

He was at this time about thirty years old, the age at which his Lord and Master

commenced his public ministry on earth. Patricius was familiar with the language of the natives, and used to collect about him from time to time large assemblies of the people at the beat of a drum. He told them the story of Christ, and of the way to be saved. And such was the simplicity of his manners and the fervor of his eloquence, that the people were greatly moved by his discourses. His preaching seemed to have an immediate and overwhelming effect upon them. Scenes occurred not unlike those of Pentecost. Great multitudes were apparently converted.

Instead of churches, Patricius established schools or cloisters for the purpose of educating the masses of the people, especially in Christian knowledge; also for the training up of a native ministry and Christian helpers.

This reformer possessed the organizing power to a remarkable degree, as such men usually do. He understood human nature,

not only by a large intercourse with men, but by a sort of intuitive instinct, or extra sense. He thoroughly comprehended the heathen nature and elements, in the midst of which he was educated, and by which he was now encompassed.

He sought diligently to make use of the native talent and resources in his work. He organized his followers or converts, and thus sought to develop their strength, and to teach the people the great law of self-regeneration through the Spirit's work within them. He thus labored through others, and so the work spread rapidly.

He aimed to reach the chiefs or sheiks, and bring them to the obedience of Christ. So by interesting the leading minds, he secured the confidence of the clans or tribes themselves, and gained in this way toleration, not only, but freedom and enlargement in his work. The simple peasants would naturally press about the man who had baptized their chief, and wish to know con-

cerning the new faith, and to have the same rite administered to them.

This rite was little more than nominal at first. But such an initiation brought them within the influence of the missionary, or native preacher. Patrick dealt tenderly with their weaknesses and prejudices. He became all things to all men in the good sense. He showed himself a friend and lover of the people. He became as one of them to a large extent in his mode of life and temporal affairs. He spoke their language. He adapted himself to their habits, and conformed to their civil affairs. He thus brought the leading men and chiefs widely into his confidence and interests. The institutions he planted thus were rendered more easily and speedily self-supporting. He so managed as to raise up a multitude of teachers and preachers of the gospel. In process of time, the whole Island — wave after wave of influence succeeding each other as from this center, and

moving onward and outward toward the circumference — was rapidly brought under the influence of Christianity. To use a different figure, this great providential movement in Ireland is illustrated by that oriental tree often alluded to, and so wonderful in itself as almost to inspire reverence in the people, — that first sends forth its branches, which, by a law all their own, reach their tip to the earth and root themselves, to become each a new trunk or tree, and these in turn send forth a new system of branches, which taking root also at the extremities, send forth a still broader circumference of growth and foliage, till the first seed becomes a grove or waving field of foliage and verdure.

Ireland had become now a land of Christian institutions; while England, with few exceptions, was a land of gross heathenism. Hume himself admits that "by precedent missions from the Britons," meaning those banished Christians that had been driven to

Wales and Scotland, "Ireland had become Christian, and followed the doctrines of their first teachers, and had never acknowledged any subjection to the See of Rome."

When Patricius died, at the age of more than eighty years, his disciples continued to prosecute the work with great zeal. A native ministry, after his own heart, had sprung up and carried forward the work. Christian communities, not very unlike those of the Moravians, were multiplied. Religious schools and monasteries abounded, insomuch that Neander says "the country was called *Insula Sanctorum*, or the Island of saints."

Though these religious institutions had some semblance to modern catholic schools in form or name at least, their character and spirit were wholly unlike these. A liberal learning was encouraged; the Scriptures were studied and circulated; married persons were connected with them. Celibacy was not known as a religious observance.

Ministers, like others, were married, ascetic notions were discarded, and the dark mysticism of the middle ages, that hung as a cloud over the church and the world so long, did not mar nor tinge this wonderful reformation.

CHAPTER IV.

COLUMBA AND COLUMBANUS.

COLUMBA — HIS CELEBRATED SCHOOL AT IONA — A MISSIONARY HIVE — HOW THE WORK WENT ON — MISSIONARIES CALLED CULDEES — THEIR DEVOTION TO THEIR WORK — IT SPREADS INTO ENGLAND — COLUMBANUS — HIS EARLY LIFE — GOES TO THE CONTINENT — HIS MISSIONARY ASSOCIATES AND ADVENTURES — THEIR SCHOOLS — NATIVE HELPERS — THEY AWAKE THE HOSTILITY OF ROME.

FIRST link in the chain of missionary effort that was to reach our Anglo-Saxon ancestors has been seen. We shall proceed to show another link in that chain. We should expect that the mantle of such as Patricius would fall naturally upon a successor, who, like him, would be filled with the missionary zeal and with

missionary adventure. Great men have need to be followed by those like unto themselves. They do not stand upon earth like solitary stars in heaven, but in clusters, or in due order of succession. Luther did not complete the great work of reformation in Germany. Kindred spirits, awakened by his prayers and efforts, came to his help, entered into his labors, carried forward the work, and propagated it in other lands after he was dead. Like begets like not only, but necessitates the same, in the order of providence and in that of human progress.

The true successor of Patricius was *Columba*, an Irish scholar and missionary, trained at the institution in Bangor, Ireland. He lived about one hundred years after Patricius. As the heart of the latter had been turned toward heathen Ireland, his heart was now turned toward heathen Scotland.

He embarked with twelve associates to the Hebrides, and founded a celebrated

school or monastery at Iona, or Columkill, a small island just north of Scotland. He chose a favorable spot, insulated, or removed a little from the barbarism which overspread the country south, which he had purposed in the Lord to bring under the influence of the gospel.

This school soon became one of the great lights of the age. Its influence and fame lasted for centuries. Iona was afterward regarded throughout Christendom as a hallowed spot. Kings and queens for centuries were entombed there, when finally superstition had come to take the place of piety. It was visited by pilgrims in the dark ages, as Jerusalem and Mecca have since been. The Island and its institution were held in the profoundest veneration.

But whence this deep veneration for Iona? It was the birthplace of civilization for Scotland, Britain, and the north of Europe. The institution founded there by Columba and his associates became a sort of missionary hive, from which workers went forth to

spread Christianity over Scotland, Britain, and Germany. It was in busy operation for several hundred years, and sent out a host of missionaries, well trained, to Britain and the Continent. It had an established reputation for thorough biblical studies, for scientific researches, and for Christian activity.

This famed monastery, as it is sometimes called, was to a large extent self-supporting. But what it lacked of means to carry forward its work was supplied probably by the Christians in Ireland; also in after years by British Christians. It had a single aim, — the conquest of Scotland and Britain for Christ. Its early pupils were mostly from Ireland. They entered the school and prosecuted their studies with the purpose of giving themselves to the missionary work among the Picts and Scots. They graduated at the school for a campaign of life-service of missionary hardship for Christ.

Their teachers often went into this pioneer work themselves, and submitted, like bold

leaders, to extreme hardship and suffering, to inspire their pupils with courage, to show their love for souls and zeal for Christ. Columba himself spent much time in severe missionary service among the barbarians of Scotland.

"This extraordinary person soon gained so great an ascendance both over princes and people, that he became a kind of dictator among the Scots and Picts, in civil as well as religious matters. Having obtained a grant of the small island Hii (Iona) on one of the Ebudae (Hebrides), he built a monastery there, which was long considered as the mother and queen of all the monasteries in Scotland; and its abbots, or preachers, were respected as chief ecclesiastics among the Scots. In this monastery many excellent persons received their education, and were sent from thence, not only to instruct the Scots and Picts, but even to convert the Saxons."[1]

[1] Henry's History, Book II., p. 188.

These Irish missionaries were not under much supervision in their work, though they had received careful training and instruction at the school in Iona. Each one seems to have wrought very much in his own way, though very much after the pattern of Patricius in Ireland, more than a hundred years before. The rules and principles of their work were inculcated at the school. And when they left, they took their lives in their hands, to be taken from them, often very soon, and went out cheerfully to their work of hard, repulsive service. They went to work for those who did not love them, nor want their service. They spake words which those rough men did not believe, nor wish to hear. They received at first the treatment which savages only would be tempted to give them. They had no salaries, and not much of an outfit. Their work was without reward or remuneration from man. They launched forth upon a broad sea of paganism, looking only to the heavens for light and help; rather, to Him who sitteth and ruleth there.

There is a sublimity in contemplating this early missionary work done for our remote ancestors. It was disinterested, self-forgetting, heroic, hazardous. It was God-moved! Its motive was love to souls and love to Christ. Its outward aspect was forbidding and disheartening. But the men trained in that school from time to time, for centuries even, went forth to this great work, moved by the command and spirit of the Great Master.

Says Dr. Lindsay Alexander, of the Scottish Antiquarian Society, "Columba's monastery at Iona was a seminary of learning, to which students from all parts were encouraged to repair, and from whence men went forth among the ignorant tribes, Pictish, Celtic and Saxon, to diffuse the blessings of civilization."

Blier says, "Besides these missions to the different parts of the British Isles, the Culdees — disciples of Columba — sent messengers to preach the gospel on the continent."

St. Bernard compares them to hives of

bees, or to a spreading flood. O'Donnell, punning upon the name *Columba* (dove, in Latin), says, from the nest of *Columba*, these sacred *doves* took their flight to all quarters. Dr. Smith observes, "the number of them that went thence to France, Italy, and other countries was so great that the Balladine writers have remarked that all saints whose origin could not be traced, were supposed to have come from Ireland and Scotland."

For such wide-spread activity in the service of the gospel, Europe was indebted, under Christ, to Columba. As successor of Patricius, he was one of the greatest reformers and evangelists that have appeared in the church since the Apostles. The missionary zeal that glowed in his heart was communicated to his disciples and successors. How mighty and far-stretching the influence of one great and good man!

There is a special interest connected with this work in the consideration that it has

reached *us* in these last days and in these ends of the earth. It was the fountain-head of our civilization. From this primitive missionary enterprise we have received our Christianity. Our continent as well as a part of Christian Europe has been overspread with civil and religious institutions as a consequence of this early self-sacrificing work.

We recall to mind our birthplace always with interest. We delight to trace out early landmarks, and set up memorials. Nothing is remembered with more pleasure than one's birthplace and birthday. This is in accordance with a law of our nature. It is so in national affairs; it ought to be so. It is more especially so with regard to the sacred spot or birthplace in which our civil and religious institutions had their origin. A sense of sublimity naturally comes over the mind as it recalls this grand missionary commencement of good things, that gave to us our civilization and our Christianity, with their treasures of good to us for both worlds.

These early missionaries and their successors were sometimes styled *Culdees* by the earlier historians. A convenient distinction is thus made between these early Ionian or Irish missionaries, and the Italian or Romish missionaries, of whom we shall soon speak.

There is some doubt as to the significance of the word *Culdee* as applied to these missionaries. It is supposed by some to be derived from two Latin words, *cultus dei*, worshippers of God. These men *were* indeed such as we have seen. Their theology appears to have been simple, not much obscured by the metaphysics or mysticism of the schools. It contained the elements of the simple truth as it is in Jesus; elements always powerful for salvation while unadulterated with error and false philosophy. So they went forth to their work as with simple sling and stone, against the giant forms and shapes of heathenism, and with grandest results.

They mingled with the people freely, and

identified themselves with them. They came into antagonism with native customs and institutions no further than it was necessary. They adopted the manners and the habits of the people whenever it was consistent for them to do so. Their simple errand was to preach the gospel, and save the souls of the heathen. It was a grand errand, one no doubt upon which angels would have felt it a privilege to go. It comprehended all interests for both worlds.

They abstained scrupulously from every thing that would hinder their success in the work. In this they were like the Master, who would not be diverted from the great end of his ministry by being drawn into controversy or side-issues. Evil men sought to entangle him in his talk, to commit him variously to secular and subordinate questions; but all to no purpose! Such effort was lost! He kept to his one great work, —the saving of this lost world.

So these men went to their work, behaving

like their Master and the great Apostles, becoming all things to all men, so as that they might by all means save some.

God blessed their labors, the work spread rapidly. Native helpers and preachers were raised up, religious institutions were established and multiplied. The work went on very much as it had done the century previous in Ireland under similar circumstances and influences. It finally spread beyond the Picts and Scots, until its tide had reached the Thames, and beat at the heart of Britain itself. Nor did the work stop there; but it reached beyond the waters, to the central and northern parts of Europe.

Another of the great men that were brought out by the Irish Reformation, — originated by Patrick, — was Columbanus, who, like Columba, his predecessor, was educated at Bangor in Ireland. He was more than a hundred years later than Columba, and went directly to the continent

upon his mission, and commenced labor among the heathen. Like Columba and Patricius, he was evangelical in doctrine and spirit. He came from a comparatively pure church; and from the most thoroughly Christian country in the world at that time.

It is difficult to believe now that Ireland was that country, that the light of Christianity shone there in those early centuries more brightly than anywhere else on the earth. But it was so from the sixth and seventh centuries onward, till the great eclipse of Christianity had covered that bright orb, with the rest of the Christian world.

Columbanus took with him to the continent, as Columba had done a century before to Iona, twelve associates, after the New Testament pattern, who had been educated at Bangor, Ireland,—and in part under his own special care. They first went to France, and made a beginning of labor, and

next passed over to the pagans of Burgundy, and settled in the ruins of an ancient castle at the foot of the Vosges mountains. There they preached the gospel, taught the children letters and the arts. They endured various hardships and trials, as did their predecessors in Scotland. But God gave him and his associates a good degree of prosperity. The moral wilderness gradually became a cultivated field. The school that he planted in the ruins of that ancient castle, soon became celebrated; though far less so than that of Columba in Iona. His mission, that had been supported probably by Irish Christians in part, now became self-supporting. The nobles put their sons under his care. The mission was reinforced from time to time by volunteers from Ireland. They aimed, like their predecessors in Scotland and Britain, to raise up native workers in the field.

Columbanus and his party were averse to the papal notions, and so became ob-

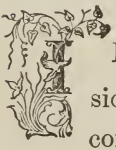
noxious to the Pope at Rome. He taught his followers that externals were but the crust or shell in religion, that every thing depended upon the motives and affections of the heart.

He was broken up there, but the work did not perish. Rome had her outposts in all the Frankish tribes, that arrested finally his labors there. The priests sought to drive these missionaries from the country. They went first into Germany, thence to Switzerland, and finally to Lombardy, where they founded another monastery. Columbanus passed the remnant of his days there. He died early in the seventh century, at the age of seventy-two. The result of papal persecution against him and his associates, was the wider diffusion of the gospel over the Continent of Europe.

CHAPTER V.

ITALIAN MISSIONS.

GREGORY — DESIRES TO BE A MISSIONARY — IS MADE POPE — AUGUSTIN AND HIS ASSOCIATES START ON A MISSION TO BRITAIN — BECOME FAINT-HEARTED — GREGORY INSPIRES THEM WITH COURAGE — THEY GO TO BRITAIN — ETHELBERT, KING OF KENT — THAT OLD CHURCH — KING AND PEOPLE CONVERTED — AUGUSTIN MADE BISHOP — THE TWO MISSIONARY MOVEMENTS COMPARED — GRAND HARVEST OF RESULTS.



HAVE spoken thus far of the missionary work in Britain and on the continent, as carried on by the Culdees, or missionaries originally from Ireland. I shall now speak of another missionary movement, that extended into Britain from Italy. It was inaugurated by Gregory. He is by some historians styled Bishop of Rome; by others, Pope of Rome. He flourished in

what may be called the transition period in the history of the church, when the authority of rival bishops in different and distant cities passed gradually into the hands of the Bishop at Rome. Gregory appears to have been a great and good man. Whether we regard him as Bishop or as Pope, he seems to have been ardently bent on promoting the kingdom of Christ. The church in his time held the essentials of Christianity, and was influenced in a good measure by its spirit. It was represented favorably in the person of Gregory, who seems to have been in some sense its acknowledged visible head.

Gregory formed the purpose of sending the gospel to the Anglo-Saxons in Britain. His attention was first called to that people by the fact that foreign traders, or freebooters, had exposed a company of Saxon youth for sale in the streets of Rome. He was struck by their fine appearance, and thought he saw in them the elements of a noble manhood. He was at this time only a

teacher, or an abbot, in a school at Rome. He learned that those youth were of a heathen race inhabiting Britain. He resolved to go on a mission to that people, and had already commenced his journey thither (says Bede), when he was recalled by the then Bishop of Rome.

After various fortunes, Gregory was himself at the head of the church at Rome. In his previous hard experiences in life the missionary spirit had lost none of its ardor. The zeal he had when he was only an abbot or teacher, to spread the gospel, was heightened to a flame in later life, when the responsibilities of the church were upon him. He appointed Augustin, with forty others, to go on a mission to England, to bring the people of that country to a knowledge of Christianity.

These persons while on their way, thinking over the distance to the country, and the perils of the journey; of the fact, also, of the ferocious character of the people,

and of their ignorance of the language, were frightened, and faltered in their purpose. They sent Augustin back to Rome to represent their difficulties to Gregory, and obtain, if possible, a release from the appointment. He discountenanced their weakness, stimulated their courage, and told them to proceed on their mission without hesitation or delay. His communication was in a Christian style, but was energetic and authoritative in tone. He told them of positive success, of a glorious reward and crown in heaven, if faithful to the Great Master. He warned them to despise all dangers and difficulty, and to let nothing turn them back again from the work.

He thus inspired his missionaries with new courage and interest. They went forward to their distant field, and began the work.

Ethelbert was then king of Kent, the largest of the seven Saxon kingdoms. These constituted what was called the Heptarchy, afterwards consolidated into one

kingdom. Ethelbert was a pagan. They sought an interview with him at once. He took his own time, but at length gave them a hearing in the open air. They told him frankly the errand upon which they had come. He replied that he could not so easily abandon the religion of his ancestors, but they might use their best endeavors to convert his subjects. He offered them a home in his Capitol, since Canterbury, and told them, as they had come so far to do his people good, he would give them the means of living.

Thus countenanced and encouraged by the king, these missionaries commenced their labors, and are said to have behaved themselves with great discretion and prudence. They took no more from the king's bounty than barely sufficed for their scanty diet. Their severe and saintly mode of life gained for them the confidence of the king and his people.

An antiquated church, that had once be-

longed to the banished Christians, was offered them for their place of worship. There they held their meetings for worship, preached the gospel to the people, and baptized them in the name of the Trinity.

It is a circumstance of some interest that these Roman Christians were permitted the privilege of rekindling the altar-fires in this old Christian sanctuary after centuries had passed away. It had been built by Christian hands. It had been dedicated to Christian worship. It had been a spiritual birthplace and home to those simple-hearted Celtics. Pure incense had gone up from that altar in other ages; hallowed associations had sanctified the house. But it had fallen into bad hands. Heathen invaders had desecrated that sanctuary; heathen abominations and uses had defiled it. It had shared the fate of the temple at Jerusalem, when its occupants were gone into captivity, and pagan rites were performed there. Other sanctuaries had been burned to ashes by the Saxon

invaders; numbers that ministered at the altar had been murdered with countless multitudes of humble worshippers, and other multitudes had left home and altars to save their lives, and enjoy their religion. But there this one old relic of other and better days still stood. It survived the reign of heathenism, and awaited the return of Christianity to its old seats.

The missionaries having thus obtained the royal license, entered the city and their sanctuary in solemn procession, carrying before them a picture of Christ and a silver cross, chanting, as they went, "We beseech thee, O Lord of thy mercy, let thy wrath and anger be turned away from the city and from thy holy place, for we have sinned. Hallelujah."

Shall we doubt that these were good men, that they had the love of Christ and of the heathen in their hearts? It is true they used forms and rites that are strange to us now, and are unknown in Protestant worship.

They sought to make an impression on these heathen through the senses. They no doubt made too much use of the imagination, and of human fear. They did not discriminate sufficiently between superstition and sentiment, emotion and principle. Magic and miracle were believed in, at that time, and were sometimes attempted as a means of spreading the gospel; but great apparent effects followed their labors. The missionaries themselves partook somewhat of the superstition and fanaticism that often attend surprising events, and are connected with remarkable results. Success not unfrequently turns the heads, if not the hearts of men!

In a short time the king and multitudes of his subjects were converted to Christianity, if not to Christ. Augustin is said to have baptized at least ten thousand on one Christmas day. This fact is well attested in church history. How he accomplished this, we are not told. As to the genuineness of

many of these conversions we have no assurance, and may entertain serious doubts. The king, Neander tells us, had been prepared for this change through the influence of Bertha, his wife, who, it seems, was a Christian, though by what means we are not assured.

Ethelbert bestowed distinguished marks of favor upon those who followed his example in matters of religion. But he did not make his own religious views a law for his subjects, but left each one to his own free choice.

In this he seems to have followed the example of the Christian emperors at Rome, in the preceding centuries; who tolerated paganism in the empire, while they encouraged Christianity among their subjects. They held that the conscience must be free in religious matters; that an enforced religion was powerless except for evil; that a true faith had need to carry with it the convictions of the conscience and reason. The

king not only tolerated, but protected heathenism, so far as related to the convictions of the people; while he favored and promoted Christianity among his subjects.

This new mission was now fairly inaugurated. It was apparently successful. The most powerful of the seven kings had embraced Christianity, with a great multitude of his people. From Kent the Christian religion had extended to the other kingdoms of the Heptarchy, and mingled thus with the wave of Christian influence that had come from the North, and originally from Ireland.

Augustin sent two of his associates to Rome, to carry the good tidings to Gregory, who received the news with exceeding great joy. Thus encouraged in the enterprise, he determined to neglect no means in his power to convert all the idolatrous Britons to Christianity. He reinforced the mission, sent letters to the king and queen of Kent, and a model for the government of the church of England, with various presents and relics.

Meanwhile Augustin had been made Bishop of the English church. Gregory advised him not to destroy the heathen temples of the Britons, but to take away the images and gods. He told him to erect altars in those temples, to wash the walls with holy water, to deposit relics in them, and thus make them into Christian sanctuaries. We see here a tendency to the superstitions that soon came to characterize and cripple the Romish church. According to the venerable Bede,[1] he is said to have given his bishop direction to accommodate the ceremonies of the Christian worship as far as possible to those of the heathen worship, so that the people might not be too much shocked at the change. These counsels were of doubtful wisdom. Their tendency was to corrupt in the end the simplicity of the Christian worship and doctrine.

After the death of Ethelbert, there was a relapse of the church into many of the old pagan customs; but in a subsequent refor-

[1] Book I.

mation, Christianity regained its former hold upon the people.

I have no need to go into the history of the extension of Christianity over the other and lesser kingdoms of Britain. It would be little else than a repetition of what has been stated above. I will say here, that the waves of Christian influence through the Culdean movement from the north, and those of the Italian movement from the south, had now met and mingled in the heart of Britain. These seven ancient Saxon kingdoms had come to feel the power of Christianity, as it had reached them from Rome, under Gregory, and from Iona and its monastery, under Columba. The exact line where these opposite waves of missionary influence met, it is not possible or necessary for us now to trace. It is enough that we know that they *did* meet, and as a consequence of these movements, heathenism as such was swept from Britain, and the land of our forefathers was made Christian. From this grand epoch

our civilization dates. But for these foreign missionary movements in the distant past, our inheritance as a people would have been that of heathenism with all its horrors.

Is it said that subsequent missionary movements might have reached us and changed our condition? But that would not alter the fact of our indebtedness to missions for our Christian civilization. Whether it were in the seventh or seventeenth century that the regeneration of our ancestry by missionary effort took place, the fact of our indebtedness to that regenerating work remains the same. But we are to take things as they stand. Our change from barbarism to Christianity took place at that early age, and in consequence of missionary labor. To this work, therefore, we owe all we have that is dear to us upon earth, and all that we hope for that is blessed in heaven. The same would be true if the change had been delayed for centuries. It must come about in this one way, namely, through

foreign missions, by which all progress in propagating the gospel in the world has been made.

If the question of the comparative purity of these two missionary movements is raised, it is easily answered. Though both were genuine, in a charitable view,—in motive and spirit the Culdean movement had the advantage over the Roman. It dealt more directly with the conscience and spiritual nature. Rome tampered more with the fears and feelings and superstitions of the people. It dealt too much in the sensational for the best results. The Irish missionaries thought more of culture and of schools, in the way of strengthening the intellect and character of the people. The Italians, not neglecting these wholly, laid more stress on ceremonies, observances and rites.

And, doctrinally, the Culdees (Irish and Scottish missionaries) were sounder and more thoroughly read than the Roman missionaries. They thought more of preaching

than these; took more pains to teach and edify the church, and thus strengthen the foundations, than did the southern missionaries, who, not neglecting these wholly, depended too much on impression and appeals to the senses. The one dealt more with the internal, the other with the external man. While the northern missionaries had little to do with forms and show, with rites and relics, the southern missionaries had much to do with these, which, in the end, paved the way to corruption in the church.

I would say in general, in comparing these two grand missionary movements, the strength and staple was from the north. The work of the Irish, or Culdees, had the element of durability and denseness in it; while that of the Italians had more of light-armed and dazzling visibility in its course. But the blended work, as we have seen, made an era in our Christian history, for which we should be devoutly thankful.

Our history, therefore, is a missionary history. Our civilization commenced in missions. The American Revolution, indeed, advanced our nationality. Previous revolutions in England, and the consequent coming of the Pilgrims to these shores, gave an onward impulse to our civilization. The revival of letters still earlier, and the establishment of human rights by Magna Charta, were steps in the march of our race. We recognize these eras, we are thankful for them. But we must not forget the pit from whence we were digged, nor the fact that we owe our conversion from barbarism to Christianity primarily to the foreign missionary work, done for us in those early times. But for that mission work, there would have been no Magna Charta, nor light of letters and learning, nor those vast throes and overturnings that have tended to civil and Christian freedom. There would have been no May Flower nor independence, nor free government upon the basis of our noble Consti-

tution. But for missions sent to us thirteen hundred years ago, we should not have had the Bible, nor the Sabbath, nor the church, nor the school-house. Our institutions, literary and religious, would not have existed. All this vast change that has come to us and that has been the glory of our land, has come from foreign missions early planted in Britain.

TOPIC II.

OUR INDEBTEDNESS TO MISSIONS, AS A NATION.

CHAPTER VII.

MISSIONS AMONG THE INDIANS.

THE NEGRO AND INDIAN PROBLEMS — PRES. GRANT'S VIEWS — PEACE COMMISSIONERS — THEIR CHARGES AGAINST THE MISSIONS SHOWN TO BE FALSE.

FOREIGN missions have proved a blessing to our nation in several aspects. For the sake of convenience, and for unity and brevity of impression, I shall confine myself mainly to the use missions have been to the country in their influence upon the *Indian* tribes, in the way of preparing them for civilization and citizenship. Other considerations of interest, showing the use of foreign missions to the nation as such, could properly come in under this *Topic;* but they belong more appropriately to the Topics that follow, showing

their use to the *government*, and the good that has come of them *pecuniarily*.

In treating the Indian question as relates to the nation, I omit for brevity the earlier endeavors of the Pilgrims to evangelize the aborigines; as also the later efforts of Eliot, the Mayhews, Brainard, Edwards and others. These labors were of use to the colonies as well as to the Indians. But as the reader is supposed to be familiar with those facts of history, I prefer to consider the subject of missions to the aborigines of the country *since* our proper national existence commenced.

The presence of the Negro race and of the Indian tribes upon our soil has been a grave hindrance to the prosperity and peace of the country. These races, so opposite in their nature, have long been under the yoke of galling oppression, or else in a condition of great civil disparagement. Our local relations to them, our political obligations to them, have involved us in difficulty, and

presented problems to the statesman that have been hard to solve, and exceedingly embarrassing to the nation. Great injustice has been done them. The nation itself has been involved in the wrong. Advantage has been taken of their weakness, and of their dependence upon the "superior race."

The problem as respects the Negro race has been solved, or is in the process of settlement. With regard to the Indian tribes, or the red men, the same cannot be said.

Our President well says, in his recent message, 1869: "From the foundation of the government to the present, the management of the original inhabitants of this continent, the Indians, has been a subject of embarrassment and expense; and has been attended with continuous robberies, murders and war. From my own experience upon the frontier and in Indian countries, I do not hold either legislation or the conduct of the whites who come into contact with the Indians, blameless for these hostilities. The past, however,

cannot be undone, and the question must be met as we now find it. . . . . A system which looks to the extermination of a race, is too horrible for a nation to adopt without entailing upon itself the wrath of all Christendom, and engendering in citizens a disregard for human life and the rights of others, most dangerous to society."

These sensible words of President Grant, supplemented by humane suggestions and recommendations, are painfully corroborated by the recent report of the Indian Peace Commissioners. In reviewing the Downing and Chivington massacres, they declare: "It is enough to say that these have scarcely a parallel in the records of Indian barbarity. No one will be astonished that a war ensued which cost the nation thirty millions of dollars, and carried conflagration and death to the border settlements." The Commissioners say, moreover: "The result of the year's campaign satisfied all reasonable men that war with the Indians was useless and

expensive. Fifteen or twenty Indians indeed have been killed, at an expense of more than a million of dollars apiece, while hundreds of our soldiers lost their lives, and many of our border settlers had been butchered."

In another part of the report the Commissioners say: "It is useless to go over the history of Indian removals from the Eastern to the Middle States, from thence to Illinois and Wisconsin; thence to Missouri and Iowa; thence to Kansas, Dakota, and the plains beyond the region of agriculture, where the chase is a necessity, and whither now we cannot tell!"

The Commissioners comment in strong terms on the effect of this policy upon the character of the Indians themselves, — of the bitter memories which such continued wrongs have planted in the minds of those red men. "It is now rather late in the day," say they, "to think of obliterating from the thoughts of the present generation the re-

membrance of these wrongs. Among civilized men, war usually springs from a sense of injustice. The best possible way, then, to avoid war, is to do no act of injustice. But, it is said, our wars with the Indians have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, *yes!*"

Of the administration of Indian affairs at Washington, the Commissioners speak strongly. "Nobody pays any attention to Indian matters. When the progress of settlement reaches the Indian's home, the only question considered is, how best to get his lands! When they are obtained, the Indian is lost sight of!"

Speaking of those that have the direction of Indian affairs under government, the Commissioners express themselves with great boldness. "The records are abundant to show that agents have pocketed the funds appropriated by the government, and driven the Indians to starvation. It cannot be

doubted that Indian wars have originated [largely] from this cause. The Sioux war in Minnesota, so disastrous to the white population, is supposed to be produced in this way. These officers have been selected from partisan ranks, — not so much on account of honesty and qualification, as for devotion to party interests, and [hence] their readiness to apply the money of the Indian to promote their own selfish schemes."

I shall be excused for making so large use of this able and generally candid Document.[1]

It throws light upon one of the most interesting problems that affect our Christian civilization. The Indian is yet to be recognized, not only as a human being, but as an American citizen, having equal rights in the nation with the white man. But the course taken by the government, and those wishing to possess their lands, has been unjust and harassing to the Indians, and has tended to

[1] No. 97 Exec. Office.

put into the distance the day when a mutual understanding can be had between them and ourselves, and when the privilege of citizenship can be properly put into their hands.

The Commissioners make the following extraordinary statement: "While our missionary societies and benevolent associations have annually collected thousands of dollars from the charitable, to be sent to Asia and Africa for the purpose of civilization, scarcely a dollar is expended or a thought bestowed on the civilization of Indians at our very doors." This statement is remarkable when compared or contrasted with the facts in the case. These gentlemen, of distinguished names, make the mistake of attempting to speak of what they were evidently ignorant. I doubt whether they really knew that there was such a body as the American Board of Commissioners for Foreign Missions in existence; or the Presbyterian Board of Missions! They spoke from

their own standpoint as civilians, and from very vague impressions and narrow views as to religious enterprise, and missed the facts marvellously.

The truth is, the American Board of Commissioners has in the last half-century sent forth more than five hundred laborers, male and female, to our Indian frontiers, — not including native preachers and teachers raised up from among those sons of the forest. Our one Mission Board has expended in that time upon our Indian tribes, instead of scarcely a dollar, more than eleven hundred thousand dollars! Sixteen different missions have been established in regions that stretch almost from the Atlantic to the Pacific, by this Board. We have occupied, from the first, more than ninety different stations. The American Board began its efforts for the amelioration of the Indian race, more than half a century ago, and through great trials and in most disheartening circumstances, often against obsta-

cles apparently insurmountable, — at times with little success, at other times with abundant harvests, has labored on with great persistency, to bring those intractable tribes into the kingdom of Christ.

CHAPTER VIII.

HOW MISSIONS HAVE HELPED THE INDIAN WORK.

THEIR OBJECT — TEND TO CIVILIZATION — ILLUSTRATIONS — TESTIMONY OF MR. RIGGS — VARIED SUCCESS — INDIAN TRAITS — CAUSES OF THE GREAT UPRISING — HOW CHRISTIAN INDIANS HELPED — THE GREAT AWAKENING — THE VALUE OF MISSIONARY LABORS.

IT will devolve on me to show in what way, and to what extent, the work of missions has wrought in favor of the civilization of the Indian tribes, and how these have helped to fit them for American citizenship.

It is not the primary object of foreign missions to *civilize* the heathen, nor to regu-

late heathen society. It is to make them Christians, and thus fit them for the kingdom of heaven. The missionary is expected to labor principally for these great results. He is instructed to preach the gospel, and not the arts and sciences and industries of civilized life, but the *gospel* of reconciliation by the death of Jesus Christ! And yet the gospel is itself the great civilizer of the nations. Nothing has tended so directly to bring the Indian tribes into a state of order and industry as the presence of Christianity among them. The gospel first, and civilization with citizenship will follow as a result.

In their earliest Christian labor, we find the missionaries aiding the Indians with the plow, to prepare their corn-patches for planting. It soon came to be understood by them that plowing the ground not only made planting and hoeing easier, but was the guaranty of a better crop. The missionaries, without pay from government, were careful to see that those sent among the Indians

officially were faithful in the way of teaching them agriculture. The missionaries worked, — and why should not the Indians work? Equal pains were taken to teach the women to do the work appropriate to them. The missionary ladies taught the girls to sew, spin, and knit; their mothers too were taught to weave cloth. The females attending school spent a part of their time in learning to sew, spin and weave. The *Dakota Friend*, a newspaper established by the mission, partly in English, and partly in Dakota, had a good influence upon those who could read, and became a banner of intelligence and civilization to the tribe. "The teaching of the Indians," says one of the missionaries, "which had been continued wherever practicable during all those years of opposition and discouragement, began to produce manifest fruits."

Says James W. Lynd, a young man of education, who was a member of the Senate of Minnesota, but was killed on the first day

of the great outbreak: "The influence of the missions among the Dakotas has ever been of a direct and energetic character. Its first efforts were directed more to the Christianizing than to the civilizing of the Sioux (or Dakotas), but of late the missionaries, though their exertions in the former respect are not at all abated, have been more earnest in their endeavors to teach the Indians to plant and till. Their work has been a ceaseless and untiring effort to promote their welfare."

Dr. Williamson, a missionary to the Sioux, speaks of the good effects of the missionary work upon the social and industrial habits of this people. "The advance in agriculture and house-building is greater even than in religion and letters. Last year, for the first time, the Dakotas raised more corn and potatoes than they needed for their own consumption during the year. They have sold many bushels of each, and some have yet to spare. There are now in the neighborhood

fifteen Dakota families, living in log cabins, and two in framed houses. None of our male members who have wintered here live in tents. The cabins consist of a single room, but have one or more glass windows, and nearly all of them a stove." This testimony shows that the gospel works out the problem of civilization for the Indians, and is thus conferring a benefit upon the nation.

The author of *The Gospel among the Dakotas* says: "Schools occupy a very important place in the missionary work. Among the Dakotas, the school was always subordinate to the preaching of the gospel. But it was nevertheless regarded as a most important and indispensable auxiliary. To the work of school-teaching all the members of the mission gave time, some for longer and some for shorter periods. The teaching done at the various stations in the day-schools was mostly in their own language. It was found to be the most productive teaching. Reading, writing and arithmetic were the branches

taught. They learned to read their own language easily, and that knowledge we found to be helpful in learning English." He speaks of employing native teachers with most encouraging success. "The desire was to bring the means of education within the reach of all the Indians in that part of the country, and to encourage and stimulate all to avail themselves of its advantages. The missionaries had given much time and labor to the preparation of suitable elementary books, as well as hymns, translations of Scripture, and other means of instruction." He says subsequently: "Education has made rapid progress, and with little effort and expense from us. Their teachers have been from among themselves, a most encouraging fact, as looking toward their ultimate civilization. The ability to read and to write has come to be valued among the Santee Dakotas in Nebraska and in other settlements upon the great prairies." All that has been required of the mission for the last two years

has been to furnish books, the Indians themselves doing the work of teaching under the missionaries' care." This writer mentions some thirty American female teachers. who have labored from first to last among these Dakotas to educate their children, and train up native teachers for the work of instruction.

Mr. Lynd, who spent a number of years among the Dakotas, studying their language and customs, had a book in the course of preparation concerning them, the fragments of which were recovered, and are now in the keeping of the Historical Society of Minnesota.

In 1851, he says (Gospel among the Dakotas), "A dictionary and grammar of the Dakota language was printed under the direction, and chiefly at the expense, of the Smithsonian Institution at Washington. It is a missionary contribution to science, and possibly it may be the means of perpetuating the remembrance of the Dakotas, beyond the time when they shall have disappeared from

the continent. The dictionary contains about fifteen thousand words. Prof. Henry of the Smithsonian Institution says, 'there has been more demand for it (the dictionary) than for any other volume published by the Institution.' It has been distributed to the various colleges and seminaries of learning in this country and in Europe."

Farther on the writer says, "Voices have come to us also from Fort Ransom, from Abercrombie, and Fort Totten. They are asking for books and teachers. The work of civilization and evangelization is being pressed upon us. We ask, does not God mean their redemption? Why those four ordained [native] ministers of the gospel? Why those other five [native] licentiates? What means the large number of ruling-elders and class-leaders, raised up in those six native churches? What is the meaning of that army of more than half a thousand professors of the religion of Jesus among the Dakotas? What means those books in their

language, yea, those words of Christ and his apostles, and of Moses and David? What does all this mean but the evangelization and civilization of the Dakotas?"

In this way the veteran missionary puts the questions, and answers them triumphantly himself. I add, yes, it means all this, and in accomplishing this, glory will come in some perceptible degree to our nation. If there be glory and righteousness in our future as a nation, it will be in elevating the degraded, purifying the sinful, in gathering the scattered, and saving the lost.

As this subject is of importance to us as a people,—the effect of missions upon our nation and civilization,—I shall add other facts that rest upon authentic testimony, which go to show the good influence of the missions upon our Indian tribes, in promoting civilized habits, and fitting them for American citizenship.

In order to correct results with reference to the characteristics of the Indians, and the

right method of dealing with them, we have need to avoid exaggeration or extravagant notions concerning their barbarity on the one hand, and of their passiveness or stoicism on the other. The phrase, *the poor Indian*, always injured, or ever on the defensive, denotes something of sentimentalism, rather than a true knowledge of Indian character. Or the feeling of horror toward the red man that would put him out of the way as a ferocious beast, grows out of a misapprehension of his nature and claims upon our humanity.

Says the Rev. Mr. Riggs, long a missionary among the red men: "The Indians are neither so bad nor so good as many would represent them to be. In fact, they are found to be possessed of all the evil traits of character which inhere in our fallen humanity. Also, all the native goodness common to man, that is dependent for its development on the humanizing influence of Christian civilization, is found in them. Without

doubt, the Dakota uprising was wicked as well as insane. And justice demanded that a proper punishment should be visited upon the guilty."

Reference is had here to the terrible uprising and massacre that occurred in Minnesota in 1862, of which I will make a brief record.

The government has long been in the habit of making treaties with the Indian tribes as if they were independent nations, and had a stable and responsible government of their own. This has been a source of great evil and mischief both to the Indians and to the white people. There is really no proper treaty-making power in our Indian tribes as a general fact. The chiefs are not so firmly seated in office, and do not hold any such relations of authority and permanency to the natives, as would justify them in acts amounting in their bearings to any thing like a revolution, or that would warrant the forcible execution of objec-

tionable treaties. These contracts, or so-called treaties, are often negotiated while the chiefs or counsel are not in a state to transact business. The interests of the tribe may not have been consulted or even thought of when the bargain was made. It may not have been generally known among the people that any such treaties had been negotiated. And when in after time our government undertakes to press such contracts or treaties to the execution, the worst consequences follow.

A treaty, so called, had been made with the Dakotas about the year 1850, that transferred large portions of their land in Minnesota to the United States. No sooner was this fact known than great multitudes of white people rushed to the Dakota country for settlement. Every one sought for the most desirable location, town-sites in great abundance were selected, surveyed and plotted, and corner lots ran up to extravagant prices.

Men went everywhere seeking and occupying the fine prairie farms that joined the woodlands. Villages and communities grew up as by magic. It was a revolution in the Indian territory. But it was a hated one, a hated presence that appeared among them, monopolizing their lands and good things, and so it was that cruelty and barbarism followed injustice and outrage upon their rights. But all this proceeding had the guaranty of a treaty!

The history of the dreadful massacre of 1862 is known to many of my readers. Scarcely any thing in the annals of Indian warfare has exceeded it in barbarity. The white settlers, men, women and children, were indiscriminately butchered, or saved themselves by a precipitous flight. Perhaps more than a thousand human lives were sacrificed by the madness and merciless violence of the Indians within the course of a few weeks.

There is one thing, however, that awakens

gratitude in the case. The Indians were divided among themselves during these hostilities, one party doing all they could to destroy the white people, the other doing all they were able to do to save them, to help them make their escape, or to deliver captives taken in war to their friends. In these ways they sought to weaken the hostile party by forming a loyal one. This was done — let it be recorded — by *Christian* Indians, and such as were under their influence. *Paul*, an elder in one of the mission churches, and president of the Hazelwood Republic, to be referred to hereafter, was the most energetic and fearless in his opposition to the rebellion; and under his leadership, the white captives were often helped to escape, and hostile Indians were destroyed.

Infidelity had charged that the missionary work among the Dakotas was a failure; that the so-called *Christian* Indians were at that time enemies to the white men. But the Rev. G. H. Pond, a missionary to the

Indians, triumphantly asks, "Were not those *Christian* Indians, who rescued companies of our people from death, and conducted them through perils to places of safety? Were not those *Christian* Indians, who sacrificed their all and risked their lives to protect individuals? Were not those *Christian* Indians, who effected the deliverance from bondage and death, and frequently worse than death, of hundreds of captives at Camp Release? Did not the leaders of that band bear *Christian* names given to them in the holy ordinance of baptism?"[1]

To what length this massacre would have gone, if it had not been for the humane offices and unparalleled sacrifices of friendly Indians under Christian influence, and in the way of holding the insurgents in check, and in delivering or protecting the captives, — it is impossible to say. It is well known that our missionaries, as a result of the war,

[1] Rigg's History of Dakotas; Records of Historical Society of Minnesota.

proved a great blessing to the Dakotas in prison and elsewhere. They were useful to them both in temporal affairs and in spiritual things. Between one and two thousand persons were apparently blessed by their labors at this terrible crisis. A savage temper gave place apparently to a Christian spirit. A remarkable change had come over the spirit of these prisoners. The penal hand of government rested upon them for their crimes. Some of them were executed, and died apparently as Christians die. But most of them were released, and are showing to the world in many instances, by moral lives, industrious habits, and a strictly loyal bearing, the great blessing the Christian religion has been to them.

It may not be too late to add here, that in addition to the alleged wrongs which the Dakotas had suffered from the white men, the rebellion at the south, at that time apparently successful, had had a mischievous influence. The whites and those of mixed blood had

gone largely into the war. This gave the unfriendly Indians an opportunity to try *their* hand also at insurrection and bloodshed.

But waiving the causes that led to this shocking event, we have evidence of the value of the missionary work among these Indians at that critical time, — in dividing their counsels, in mitigating the horrors of war, and in arresting it before it had come to the worst.

This has been the effect or influence of missions among the Indians generally, wherever they have been established. If there has been hostility between the natives and the government, while the missionaries may not always have taken sides with the government, as in the case of the removal of the Indians from the Southern States to the West (to be noticed hereafter), they have always exerted a conciliatory and healthful influence in the circumstances. I was told by a missionary to the Indians in Georgia before their removal, Rev. W. Potter, that if

it had not been for two or three missionaries, the removal of those Indians would have been impossible, or far more disastrous to them, and expensive to the government, than it actually was. Having asserted their own rights in the courts, and made the painful and costly protest, in the way of long imprisonment, the missionaries used their influence finally to make the Indians willing to submit to their fate, and go to their new homes in peace.

It seems but fair to take these Dakota Indians as an illustration of the usefulness of missions among the tribes generally. We know them better than we know most other natives of the forest. We have been mixed up with them sadly of late years. They are in the highway of the vast progress of our civilization westward. A full history of these Indian tribes and mixed affairs to which I have referred, together with the insurrection and tragedies that followed, with the direct and indirect influence of the mission-

aries and friendly Indians generally, cannot fail to show the good effect of missionary work among them, and, through them, upon the country that has had them in charge. It is a record that will be read at a future day. It will stand on the pages of history. I will only say now, there is no missionary record in the world more honorable than theirs, nor, perhaps, more tragical. The men and women in our service among those Indians, while they have had less to inspire enthusiasm, or the spirit of romance and adventure, than others, have been patient and self-sacrificing in their work, have braved difficulties and hardships with a true Christian heroism. Their work has been for Christ and his kingdom; they labored primarily and principally to turn these men unto the Lord, and make them loyal to him. But their work has been none the less a work for the *Nation*, and in the interests of our Christian civilization. No missionaries in the world have given more attention to the habits and general improve-

ment of the people where they have labored than the missionaries to the Indians. They have given attention to education, to social customs and culture, the arts, industries and modes of life among the natives. They may have erred here in the excess of these efforts, or they may have been providentially led. The natives were soon to become citizens in the republic, to take a part with us in our civilization, and become a part of the nation. It was important that they should be initiated early into the habits and customs of civilized life. This work had need to be done, and done as quickly as possible, though subordinately to the primary and principal object of the missions, which was a spiritual one.

CHAPTER IX.

FACTS ILLUSTRATED.

DELAWARE TRIBE — OJIBWAS — OTTAWA — CHEROKEES — THEIR REMOVAL — PRESENT PROSPECTS — THE CHOCTAWS — THEIR FATE — CHICKASAWS — CREEKS — SIX TRIBES — OSAGE INDIANS — ONEIDA NATION — IROQUOIS — SHAWNEE — SEMINOLE — OMAHA — PEORIA — OREGON INDIANS.

CANNOT do justice to this subject, without giving some general views of the work among the several Indian tribes where missions have been established. Some of these missions have been broken up by violence, some of them had done their work and retired, or gave it over to other hands, or yielded it up to the Home Missionary Society, as the waves of civilization have rolled on westward. But it

will be seen that in almost every case where a mission has been planted among the Indians of our country, there has been a degree of success, and in some instances there has been marvellous success. The nation as such is reaping the benefits of that success at the present time. Many a tribe, softened in temper and habit by Christian culture, and that had turned toward civilized life, has disappeared, to mingle with other tribes or join some other destiny. I contend, however, that the Indian element is a different thing to deal with now from what it would have been if it had not been for the hand of Christian civilization. The leaven of gospel influence had been diffused among them; the steps that remain to be taken to bring the red man into the ranks of our civilization will be shorter and easier by reason of what has been done for them by Christian missions. The mixing or blending of Indian tribes in the country, their breaking up often into parts, and coming

again into new relations and combinations, taking indeed new names in consequence, may have led to some confusion of facts, dates, and tribes possibly in this work. I am indebted here to various sources of information, — Annual Reports, publications of the American Board, Records of Historical Societies, the works of Newcomb, Riggs, Williamson and others.

Delaware Tribe, with Wyandots and others, near the Sandusky river. The way was opened for mission work among them in a remarkable manner. Several chiefs were converted and became useful in Christian work. Hundreds were hopefully converted. This work was began by John Steward, a free colored Virginian. He became a Christian hopefully, and was moved to undertake some kind of missionary work. Though he had not much education, he felt deeply impressed that it was his duty to call sinners to repentance. His mind seemed to be drawn toward the northwest, to labor

among some people to whom he was then a stranger. He forsook all, and went alone toward that unknown land. Like others of his brethren who went north for their liberty, he struck a straight course through wildernesses, across mountains and rivers, without bridges or highways or compass.

He finally reached the Sandusky River, where was a tribe of the Delaware Indians. This was the place whither the Lord had led him. He went into one of the cabins and seated himself. But he found that they did not understand his language. And they were making ready for an Indian dance, and soon commenced their orgies with such frantic zeal that Steward was terrified at first. At the close of the dance, he began to sing, and when he ceased, they asked him to sing more. Silence reigned in the assembly at once. He then spoke to them, through an interpreter, on the subject of religion.

At another feast, Steward gave them a

second discourse, expatiating upon practical religion. They listened with respectful attention. He then gave out notice of a meeting at the house of his interpreter; but instead of a large assembly, only one old woman attended. But he preached as earnestly as if hundreds were present. The next day two were there. His audience began to increase. He went from cabin to cabin, talking and singing and praying with the Indians. Soon large crowds flocked to his meetings, and such was their concern upon spiritual subjects, that they almost entirely neglected their secular business. Steward persevered in his work, and God blessed his labors. He had already been licensed as a preacher, and God made him instrumental in opening the way to a permanent mission among the Delawares on the Sandusky, by the Methodist people. But his fatiguing labors and fastings wore upon his body, and laid the foundations of his premature death.

Notice these facts. An ignorant man, without license, appointment or patrons, turns his back upon all that he loves, and goes, he knows not where, under the guidance of an unusual impulse, to find a place where he could labor for Christ. He falls among Indians. He is a stranger to them, and they to him. He did not know a word of their language. The Indian instinct revolts against his color and features. He is of a despised race, despised even of the Indians. But the melody of his voice attracts them, charms them! The saintliness of his appearance touches them. At length, his words and appeals thrill them. Souls are converted. His ridiculing interpreter, who used to protest against the message as he translated it, at last surrenders himself to the truth. His influence comes to be felt upon the whole tribe; and gradually their heathen habits give place to Christian worship! What is this but the power of God? Surely he chooses the things that are not, to

bring to naught the things that are. God works by means that most honor him. He chose to plant that mission to bless a humble few of his chosen ones of the red race, by the instrumentality of the humblest hands.

The OJIBWA INDIANS were located near Lake Superior, and upon the head-waters of the Mississippi. The mission was established in 1828. The circumstances and character of the Indians were such as to involve great hardship and privation on the part of the missionaries. Several stations were established, schools were opened, a church was formed, and books were printed. Some progress was made in civilization. The natives learned to build houses, to till the soil, and raise crops. The Indians were taught to read and write. A part of the Bible was translated into their language. Various changes and fortunes came to these Indians. Mr. Wheeler, in the *Herald*, Sept., 1854, said: "The past year has been

one of progress among this people. Our meetings upon the Sabbath have been well attended. A number of Indians, including three of their chiefs, have identified themselves with the Christian party, and call themselves praying Indians. They were never more disposed to listen to the truth than now."

Ottawa Indians, associated with the Kickapoos and Putawatomes, were located formerly in Indiana, speaking the same language and existing in the same social condition. Missionary efforts were made among them as early as 1817. The confidence of some of the chiefs was secured. A church was formed. Prejudice began to give way, especially on the part of the Ottawas. Attention was given to the outward improvement of the people. At length more prominence was given to their spiritual welfare. A chief, called Noonday, was converted, who made special efforts to promote good morals among his people. Eight

Indian youths were sent to the Academy at Hamilton, N. Y., to receive a fuller education. The prospects of the tribe began to brighten, when the billow of emigration swept them westward to the Indian Territory, beyond the Mississippi. But in their new relations they carry the leaven of the gospel with them.

CHEROKEE INDIANS inhabited the northern part of Georgia, North Carolina and Tennessee. A mission was established among these Indians in 1817. The Moravians, or United Brethren, had labored among this tribe, as also Christians from the States. They inhabited a region of country, held by treaty, as large perhaps as the State of Massachusetts. And the number of the tribe was greater than that in several of the territories of our country, and in some of the States that have been received into the Union. Through the labors of missionaries principally, who had attended to education and the social welfare of the people, this

tribe had become in some good degree civilized. They had come to live in houses, had farms, raised stock, builded churches, and had courts of justice. They maintained schools and other institutions of civilization. They were thoroughly domesticated, and to a large extent Christianized. A larger portion of the people were connected with the church, than, perhaps, of those in the surrounding States.

The story of their removal by the General Government to the Indian Territory west of Arkansas, is an old story, and need not be repeated here in its horrid details.

A modern writer has taught that emigration tends to barbarism. If it be so, what must be the effect of *forced* emigration, and the violent breaking up of early and endeared associations? This movement, though not well meant, was no doubt providential, and has resulted in ultimate good to those Indians. They were taken from a greater evil to come, were saved from a

greater oppression, and a more terrible fate in common with those States. They have now a home guaranteed them, which no power would dare attempt to take away from them. What was lost in point of civilization and general prosperity, has been providentially regained since in their new home. They have now more than they were forced to leave. They are virtually a Christian people, and together with other tribes to which we shall have occasion to refer, will no doubt soon take their place as a Christian State in the American Union.

The CHOCTAW INDIANS had their location in the State of Mississippi,— their territory reaching from side to side of the State, thus dividing it into two parts. They were, of course, inconvenient neighbors to the Mississippians. A mission was established among them in 1818, by the American Board. The tragical story and fate of the Cherokees, their immediate neighbors, as touching the removal to the West, is theirs

also. This mission was not at first so successful as that among the Cherokees. They were less inclined to Christianity and to civilized life. Their habits as touching intemperance, infanticide and other abominations were grossly bad. But after many years of patient toil, the missionaries began to see the fruit of their labor, in better habits, better laws, and enlarged spiritual prosperity. The Choctaw prohibitory law antedates the "Maine law" by many years. The abominable practice of infanticide was abolished; rules of civilized and social life were adopted; and the Choctaws came to stand on a social and Christian level with the Cherokees, and perhaps with many of their white neighbors around them.

We find them at last in their new and distant homes; but, alas! more than decimated by the removal. They are neighbors again to the Cherokees; and have since kept pace with them in the arts of civilization, and will soon stand with them in the

rights of American citizenship. These facts must be taken into the account as we calculate the benefits of our missionary work to the nation.

CHICKASAW INDIANS. These occupied the extreme northern part of Mississippi. Their tribe was small as compared with their neighbors, the Choctaws and Cherokees.

Missionary operations were commenced among them about the year 1820. A few years afterward, the American Board established a mission there. An extensive revival of religion followed. The blessing extended to several of the stations. The Indians came long distances to hear the word of God. The worst characters were subjects of this revival. Schools were established, temperance prevailed, and civilized customs took the place of savage irregularities.

But, alas! the tide turned. They came under the yoke of State laws. They were transferred to the West, where they mingled

with other tribes. A part of them, however, have come to share in the civilization of the Choctaws.

Creek Indians. A mission was established in this tribe in 1822. They resided within the limits of the States of Georgia and Alabama. In 1832 the American Board established a mission there, which continued for a short time. These Indians were removed to the territory west of Arkansas about the year 1833. The tribe then numbered about twenty thousand.

Though a measure of success attended these early missionary labors, the Creeks were found to be a hard people to bring under Christian influence. A part of the Bible was printed in their language. Other books were prepared. Hymns were composed, and sung at their meetings, in their own language. They are now located in the Indian Territory, and will probably soon be taken, with other tribes, into the National Union.

PUTAWATOME INDIANS. These were a small tribe. A mission was established among them in 1823, on Fox River, in the vicinity of Fort Clark. Schools were set up, and civilized customs progressed. A revival of religion was enjoyed, and more than a hundred joined the church. A rill of good for the country, as well as for the kingdom, has followed these beginnings.

The SIX TRIBES reside in Western New York. Missionary labor began among them through the American Board, in 1826. Christian effort had been made there before this time. Several stations were established by the Board. They have advanced in civilization since. Attention has been given to education and the various industrial arts. They had a missionary press, that proved very useful to the people. From time to time revivals of religion have been enjoyed; the spirit of benevolence has been encouraged, and religious ordinances maintained. Civilians in New York regard this work with favor, and as a good to the State.

Osage Indians. The mission among these was commenced in 1820. They dwelt in the State of Missouri. A division of the tribe, called Neoshoo, inhabited a territory west of the State. The first efforts here were made by the Presbyterians. The American Board entered the field a few years after. The tribe was at length removed to the Indian Territory. The Board said in their Report, in substance: "A very few have left their former migratory habits, or exchanged their absurd superstitions for Christian doctrines and practice. Some have been educated, and a small number have embraced the gospel. Something has been done for them that will tell on their future civilization."

Oneida Indians. A mission was commenced here about the year 1830, by a young Indian of the Mohawk tribe, and with much success. More than a hundred made a profession of religion. The missionary spirit prevailed among the people. They

carried the gospel to the Onondagas, where many were converted. They carried the gospel to still other tribes, where churches were formed, and schools were established. Many hundreds were hopefully renewed through these missionary labors. And, as would be expected, civilized habits and arts soon took the place of heathen customs. The work began in the true missionary spirit, burning in the heart of this young converted Mohawk, who, without commission or appointment, set up the standard of the cross in this poor tribe. It is not wonderful that the converts came to possess the same spirit, and were moved to go to still other tribes, to tell the people of Christ and his death. And as these tribes have melted away, or been identified with the American people, or with other tribes, this leaven of Christianity has not died out. It is an influence that will not die, — but will be for good, not only to these Indians, but for the nation.

Iroquois Indians, located in Illinois. A

mission was established among them in the year 1830. Some success followed. A noted conjuror, or prophet, was converted, and became eminently useful to the mission. Hundreds were hopefully converted, and Christian schools were established in consequence. These are but items in our account of indebtedness as a country, to the foreign missionary cause.

The SHAWNEE INDIANS, inhabiting Kansas. Missionary efforts were made among these tribes in 1830. Improvements were made in their moral and industrial habits. Churches and schools were established. The mission was adopted by the Methodist church south.

SEMINOLE INDIANS. A mission was established among them in 1848. This mission is an offshoot from the Creek mission. The Seminoles are a feeble tribe, harboring deep resentments toward the whites. And yet, some fruit has come of this mission. A native Seminole has been laboring faithfully

among this people for years. Good influences never perish.

Omaha Indians, in Nebraska. These people are associated with the Ottoes, and are about equal to them in point of numbers. A mission was established here about the year 1846, in the vicinity of Council Bluff, on the Missouri River. A school for children was commenced. The privilege was extended to the Pawnees, Puncus, and others. Missionary premises were completed. Something was done to elevate and save these tribes. That little will never cease to be felt for good. So we may confidently hope.

Peoria Indians. A mission was established here in 1833. Something was done in the way of civilization. A church was organized, a school was opened, and a leaven of Christian influence was diffused among the people. The kingdom of heaven is likened unto a little leaven.

Oregon Indians. A mission was estab-

lished here in 1836. The Flat Heads, a tribe of Indians in the valley of the Columbia, having gotten some knowledge of the true God from the white people, sent men over the mountains to Missouri, to learn more about the white man's God. This fact had a tendency to awaken interest in behalf of these Indians among the churches, and led to the sending of missionaries to them. The Board entered this field in 1836. Their attention was directed to the Keyusus, Nez-perces and Flat Heads. The missionaries were well received at first. They observed a special eagerness in the natives to learn the arts of civilized life. They were interested to gain a knowledge of the Christian religion. The mission for a time was attended with success; but it had to encounter the jealousies of the Roman Catholics. Dr. Whitman and wife, with twelve other persons, were murdered.

We shall have occasion to refer to this mission again, as it stands connected with

one of the greatest events in our national history,— as illustrating the value of foreign missions to our nation. We have attempted only a glance at the missionary work as connected with the aborigines of our country. This work has been a blessing to the Indians not only, but to the nation also. It is an influence that cannot be definitely measured; it cannot be estimated in dollars and cents. It is a work that has been done in the interests of Christianity as a primary motive, but it has told on the national prosperity none the less. It has helped to solve one of the most difficult questions that has ever come before the American people, namely, what shall we do with the Indian? How shall we manage him? How shall we treat him, and make him one of us? The sword has been tried, but in vain. Negotiations have been attempted in the form of treaties, but these have proved treacherous things to both parties, — unjust and deceptive to the Indians, unprofitable and expensive to ourselves.

We have gone among them with the treaty of Christianity, the gospel of reconciliation. The good tidings of salvation have been published in those forests. These Indians have been thus recognized as human beings, needing the great salvation in common with ourselves. We have given them schools, that have been made available to them, as government schools have not. We have taught them agriculture and the arts. The work has been carried forward upon an extensive scale. Millions of dollars probably have been used in the work. Perhaps a thousand laborers in all have been employed by different Mission Boards. Several thousands have been hopefully converted to Christianity as a consequence, and scores of thousands have been brought under the influence of Christian civilization. Has this all been for nothing to us as a *nation?* The value of this work has need to be recognized as a power in the land. The work has been done in the interests of the

nation scarcely less than in those of religion. It has been a help to us in the most difficult work we have ever had to do as a people,— that of subordinating and civilizing those wayward savages, and in fitting them ultimately for Christian citizenship. The negro problem has been solved; it was solved by the sword. The Indian problem is yet to be solved. It is to be done by the Bible and its influences,— *the sword of the Spirit!* The gospel alone leads to civilization. Says one of the greatest men of the age: "The gospel is the great *civilizer* of nations; commerce is the great corrupter of the nations."

CHAPTER X.

THE OREGON MISSION: ITS GRAND RESULTS UPON THE NATION.

MR. EELLS' TESTIMONY — THAT OF GOV. EVANS AND MAJOR ALVORD — CONNECTION OF THIS MISSION WITH THE COLONIZATION OF THE FAR WEST — DR. WHITMAN'S MOVEMENTS — SUBSEQUENT RESULTS ON THE NATION.

I HAVE glanced at the results of the Oregon missions, and its tragical close, in a previous chapter. But the leaven of Christianity was cast among those men of the forest, and was not to be lost.

Twenty years afterward, the Rev. Mr. Eells, once a missionary among those Indians, now a minister and teacher in Washington Territory, writes: "There were some seventy white persons, dependent chiefly, if not entirely, upon the *station* for their

supplies, at the time of the terrible massacre in 1847. What would have become of those white men at that time, if it had not been for that missionary station among the Indians?"

He says, too: "The more important results of missionary labor have at length been recognized. Christian white men have ingenuously acknowledged that they have been reproved by the deportment of these Indians. And those who had been previously disinclined to favor efforts for the moral improvement of the aborigines, have frankly conceded the salutary effects of such efforts. The difference between those who have continuously received instruction from Protestant missionaries, and those who have not, is known and read of all men."

The Indian Agent for 1861 says: "Those Indians are the best Indians I ever knew. I wish the missionaries would go back and resume labor among them." He referred to those where the missionaries had once labored, in Oregon.

Mr. Eells writes: "Some fifteen or twenty of those Indians spent some time in Walla Walla. A larger proportion of them could be collected on the Sabbath for worship, than of the citizens of the place. We sang in their tongue the words I had arranged for them years ago. Their conduct seems less objectionable than that of the superior race."

Gov. Evans, of Washington Territory, says: "The teaching of those early missionaries has not been lost. They have had their effect in moulding the character of the subsequent settlements, and have had much to do in modifying the history of the aborigines." I quote again from Mr. Eells, who says: "We are indebted to the early missions in Oregon and Washington, for laying the foundation of civilization there. In this regard an honorable record will pass on to future generations."

Major Alvord, of the U. S. Army, says: "The Nez-perces declined to join the war against the whites, in 1847, and have constantly refused to do so."

Another has said of them, that a band of some hundreds assemble every morning and evening for prayer, and on the Sabbath day for worship. Others have confirmed this statement. So, years after the mission was nominally abandoned, its good influence was felt among that remarkable people.

But the fact, more remarkable than any thing recorded in connection with this mission, is that it became the hinge on which the civilization of those far Western States turned. The mission to the Oregon Indians was the *occasion* of this great event in American history. It was the providential cause of it. So the men best qualified to judge in the case, have uniformly declared. All that slope of our continent west of the mountains, was saved to the American Union by means of American missions, directly or indirectly. All that portion of the far West that is drained by the Columbia River, though ours by right both of discovery and of purchase, was occupied by fur com-

panies, holding British charters; also by various Indian tribes. It was so when missionaries went to that distant country.

I have already referred to the fact that one of these tribes, having gotten some knowledge of the true God from the white people, sent men over the mountains, some two thousand miles, to Missouri, to learn more about the white man's God. This led to the sending of missionaries to them. Christians were constrained to feel that if these red men of the forest had such a desire to get a knowledge of the true God, and learn the way to be saved, it was their duty to send the gospel to them.

Dr. Whitman, a missionary physician under the American Board, was a man of great penetration of mind, intrepidity of character, and energy of purpose. Obstacles seemed only to inspire his courage. The extent of his practice as a physician among the fur-traders and trappers, as well as among the Indians, gave him a large acquaintance

with affairs connected with that country. He became satisfied that these foreign Companies were endeavoring to get possession of that territory. They invited emigration by those only who were favorable to British interests, and to the Roman Catholic faith. They discouraged emigration by those unfriendly to these interests. Dr. Whitman clearly foresaw that this whole country would soon be in possession of the British government, and the people would be under the power of Rome, unless prompt measures were taken. Every thing pointed to this result. He formed a purpose to lead an American Colony to those parts. He was unshaken in his purpose. He laid his case before the mission. They hesitated, — but finally gave their consent that he visit the East, to carry out his purpose to colonize the Columbia valley.

Dr. Whitman was no visionary; he was not a man of schemes and experiments. He was a faithful missionary, and did the work

well to which he had been appointed. But he was a Christian patriot also, and loved his nation. He could not bear to see that beautiful valley of the far West — which was ours by every right, but now occupied by these fur-traders only by our sufferance and magnanimity — thus pass forever out of our hands into foreign and unfriendly control.

"Our right to the Northwest Coast, including all the territory drained by the Columbia River, was based in law upon the purchase of all French claims in 1803–4, and of all Spanish claims in 1819, besides the clearer title of discovery by Capt. Gray, Ship Columbia, of Boston; and confirmed in 1792. From this fact the Indians there have ever since called all Americans 'Bostons.'

"But our possession and settlement of that region was long disputed, and made a nullity by the action of a foreign interference. The great Northwest Fur Company,

having its headquarters at Montreal, and its forts along the lakes, through the interior and over the mountains, at the beginning of this century, found a rival in the honorable Hudson Bay Company, whose forts ranged across the continent. The latter soon displaced the former, and enlisted their factors, chief traders, and employees in its service. Mr. Astor's fur-trading posts were broken up by this new aspiring and energetic Company, and his far-famed Astoria was at length occupied by them, receiving the new name of 'Fort George.' The Hudson Bay Company held sway over Indians and trappers and hunters, and by means of their palisade forts and rude bastions, maintained their authority, and gave law practically to all comers and goers. As early as 1828 they took possession of the Falls of the Willamette, with a view, as Sir George Simpson, their Governor-General, says, to the establishment of a British colony of their retired servants in the valley above."[1]

[1] President Atkinson, Oregon College.

Several colonies of this kind were planted at other available points. They had practical possession of the whole country in 1832.

Dr. Whitman lost no time in getting ready for the journey. He crossed the Rocky Mountains in midwinter, and arrived in Missouri, faint and frost-bitten, where he soon found sufficient numbers to go to that country, if they could but get there in wagons and with their families. He hastened on to Washington, saw Mr. Webster, Secretary of State, and made known to him his purpose, to lead a colony over the mountains, and get practical possession of Oregon. Mr. Webster informed him that he was a little too late in the undertaking; that negotiations were already in process to exchange that country for fishing-grounds, owned by England, on our coast; that he had been assured by those well acquainted with the facts, that the country west was of no value to us, as emigrants

could not cross the mountains with their wagons and families. But such information all came from unfriendly sources. This was a part of the plot to get possession of that territory in the interests of Great Britain and Rome.

These wrong negotiations at Washington were brought to a stand. Dr. Whitman told Mr. Webster that he was going to lead a colony to that country in the spring himself, and that they would cross the mountains and deserts in wagons! President Tyler and his Secretary assured Dr. Whitman that if he would do this, they would not sell the territory, — or would stop negotiations till the experiment was tried. The grand experiment *was* made. Dr. Whitman led his Colony of a thousand souls to the valley of the Columbia that season, in safety and in wagons.

Dr. Whitman regarded his visit to Washington, and his success in conducting the emigrants across the mountains,—a dis-

tance of two thousand miles, — as settling the destiny of Oregon. He says in a letter: "It may be easily seen what would have become of American interests in this country, had this emigration been disastrous."

A word now, *per contra*, from the "*Colonial Magazine*," in the *foreign* interests: "By a strange and unpardonable oversight of the local officers, missionaries from the United States were allowed to take religious charge of the population, and these artful men lost no time in introducing such a number of their countrymen, as reduced the influence of the British settlers to complete insignificance."

"It was not simply an American question," says Secretary Treat; "it was, at the same time, a PROTESTANT question that agitated the mind of Dr. Whitman. He was fully alive to the efforts which the Roman Catholics were making to gain the mastery on the Pacific coast; and he was firmly per-

suaded that they were working in the interests of the Hudson Bay Company, with a view to this very end. The danger from this quarter made a profound impression upon his mind."

A provisional government was soon formed. Our country's flag waved in those west winds, and British power there perished. American interests were thenceforth in the ascendant. G. Abernethy, Esq., was elected Governor for four successive years, 1844–48.

The government at Washington had now a new interest on the Pacific coast, and sent out explorers under Fremont. The worth and wealth of this great slope began to be known to the world. As a consequence of our occupancy of Oregon, our interest in all that portion of the American Continent west was increased. A desire was awakened to get possession of California. And in our settlement with Mexico at the close of the war, the government purchased this conquered province of California, which put the entire

width of the continent west into our possession. This would not have been done if Dr. Whitman had failed! Says Dr. Atkinson: "Having then become involved in the Mexican war, Gen. Fremont was sent out in 1847, with the plan to co-operate with our Commodore and seize California, which was done. In the settlement with Mexico, our Government purchased this province. The connection of events is such as to show that our securing the actual possession of Oregon awakened public interest, and led to the general survey and final conquest and purchase of California, — though sectional and sporadic efforts had previously been made to secure this Province. The securing of Oregon preceded that of California, somewhat as cause precedes effect. The one hinged upon the other."

Rev. Mr. Eells expresses substantially the same opinion.

And what has come of all this? The richest section of our country, the gateway

of the world westward, of oceans and continents, of wealth and commerce, has been opened to us and possessed by the nation. Consequently our country is to become the carrying-place or thoroughfare of the world, by means of steamships and railways. We now stand midway between continents and seas, where all ships move, great wealths are garnered, and various civilizations and barbarisms are contrasted.

And in a money point of view, says President Atkinson: "The nation has been saved by the gold from the miners as truly as by the courage of the soldiers. He who provided the one, raised up the other. We see the wisdom of the Divine plan for our national salvation. So it is; this western world, saved to us by the influence of missions, is become the store-house of our national wealth, to a very large extent. We fall back on those rich mines or banks of wealth, to help pay our nation's debt, and to give us the lead of commerce. We turn to

those golden mountains to assure our credit, for there is enough there to redeem all our bonds and notes."

I do not say that God would not have used other means to reach these grand results. That is not the point in question. What means has he used in the crisis? This is the question for the historian. It was a humble instrumentality, a poor society or Board of Missions, that had no great name in the world then; but God chooses the foolish things of the world to confound the wise, and things that are not to bring to nought the things that are.

Pres. Tyler told Dr. Whitman that he would believe him since he was a missionary, instead of the fur-traders and British officials that were crowding around his capitol. Did that President ever do a better thing for the country than thus to encourage Dr. Whitman to proceed with his colony, and make the valley of the Columbia both *Christian* and *American?* We are blind if we do not

see the thread of Divine Providence here. It is of golden texture, running along the pathway of those whose feet were beautiful upon the mountains, for they were the feet of them that brought good tidings of great joy to the men that dwelt in those distant wastes of sin.

"Men did not see whither the hand of God was leading us, till in the southern sky the storm-clouds condensed into blacker shades, and burst upon our nation in the thunder of civil war. Then we began to see that fleets and armaments, munitions and fortresses, with the cost of armies, — must be met by untold drafts upon the nation's exchequer. We learned that the nation's credit must be used on the broadest scale, and we knew that it must be sustained at home and abroad. . . . . God seemed to say to Americans, I have saved this great treasure for you. I have held it from the eyes of men for you to possess."[1]

[1] Pres. Atkinson.

We thus perceive in part the debt we owe to missions as a *nation*, as well as a race. Other things might be added to the inventory of our indebtedness to foreign missions. But I prefer to confine the discussion under this head to the matters thus briefly set forth. Indeed, take away what missions have done for the nation in the far West, and we should be poor, comparatively. We should be flanked without doubt by a foreign power and a foreign religion in all the width of our continent west.

What else has done these States a greater service, if we except the gospel directly preached? Is it the Declaration of Independence? Could we have carried out that declaration in our times, without the help which has come to us from that rich coast? Is it the late war? Could we have carried on the war but for that gold? Is it the emancipation act which the war put through? But could we have put any thing through on that line, without the world of

wealth opened to us by that pioneer band, taken by our brave missionary over those fearful mountains, to colonize and control that vast country?

TOPIC III.

OUR INDEBTEDNESS TO MISSIONS, AS A GOVERNMENT.

CHAPTER XI.

MISSIONARY HELP TO OUR FOREIGN AMBASSADORS.

PRELIMINARY DISTINCTIONS — THE HELP MISSIONARIES HAVE RENDERED IN CHINA — IN TURKEY — AT THE HAWAIIAN ISLANDS.

HAVE considered the influence of missions upon the affairs of our nation, and principally with respect to the management of the Indian tribes. I shall now speak of their usefulness to the *Government* as such.

We distinguish between a nation and its government. The one is generic, the other specific. There may be revolution in the government, while the integrity and general characteristics of the nation continue the

same. A poor nation may have a good government, and a good nation may, for a time, have a bad government; yet there is an intimate relation between a nation and its form of government. The one will influence the other for good or evil. Whatever helps the nation as such, tends to strengthen the government; and whatever strengthens the government, will have a healthful influence ultimately upon the nation and its institutions.

Much that was said of the effect of foreign missions, under the previous Topic, upon the *nation*, is pertinent to the present Topic also. The help our country has received from missions in the management of the Indian department, has been also a help to the government in that most difficult business. Any influence that tends to civilize the aborigines of the country, and prepare them for citizenship, is a help in the administration of the general government.

In considering the influence of missions

upon the government, in its action abroad in foreign countries, we must take into view the inconvenience of carrying on business intercourse with nations, without any knowledge of their language or government, — of the character, traditions and prejudices of the people. It is difficult to estimate the obstacles in the way of diplomatic intercourse under such circumstances.

Our government has commercial relations with the empire of China. These began some thirty years ago, have now grown into a diplomatic ministry, and are regarded as of great value to the government, in a variety of aspects. These relations grew out of the foreign missionary work there, or the introduction of Christianity and the western civilization into the empire. The advantages of our commercial intercourse with that people, and of our civil connection with them, are to be put to the credit of foreign missions. How could this government have conducted its business at that court, without the presence of

missionaries upon the ground? When Mr. Cushing was sent out to China in the frigate Brandywine, to negotiate our first treaty with that government, the then Secretary of State, I have been assured, addressed a letter to our Prudential Committee, asking permission to employ any of our missionaries residing in that country, to aid the Commissioner in negotiating a treaty with the government. Permission was granted; and without such aid at that period, I have been informed by an ex-government officer, "probably no satisfactory treaty could have been made. For we had no other resources of which we could avail ourselves, such as familiarity with the Chinese customs, literature, modes of thought, etc."

Mr. Cushing, the first Commissioner to that Court, is a finished scholar, and a most able diplomatic officer. But how could he have accomplished his business at that court, if it had not been for the aid of the missionaries there? He was ignorant of the lan-

guage,— one of the most difficult on earth to master. He was ignorant, in large measure, of the government, and the semi-civilization that rules there,— of the manners and customs and ideas of the people, where almost every thing is in strange, and the reverse of things on this side of the globe. The very heads of the people are really not more directly opposite to ours, as they walk over the earth, than is almost every thing else there. So Mr. Cushing wisely took one of our missionary physicians to his aid as Secretary of Legation, — Hon. Peter Parker, now of Washington City, D. C.

Mr. Parker was not a diplomatist at that time; he was only a humble and successful missionary laborer. But he had capabilities in other directions, of which Mr. Cushing was ready to avail himself. Mr. Parker had gotten the language,— a work of years. He had earned the confidence of the people by his Christian deportment and charity. He had large skill in the healing art. He was

known at the Court; had learned the character of the Chinese government and institutions, together with the striking peculiarities of the Chinese mind. He was acquainted, too, with the *American* government and institutions. He was, therefore, the right man for our Commissioner to associate with himself in his work. He had need of such a helper. He could not have gone on in his work without some such one to be eyes and ears and tongue for him in his official duties. Nor is this all; — he needed the counsel of those early missionaries, their collected wisdom and experience, to aid him in his ministerial business.

Diplomatic relations have continued with China since. They have grown into a permanent Civil Ministry. Mr. Parker was afterwards himself appointed Commissioner at that Court. The government thought it best to avail itself of the experience and tried skill of one of the missionaries of the American Board. I cannot speak particu-

larly of the usefulness of Mr. Parker's administration in China. I certainly never heard it called in question. Assuming the affirmative, it goes to show the good service of foreign missions to our government in China.

The Secretary of Legation under the late Commissioner Burlingame was an American missionary. He was qualified for the position. And Mr. Burlingame was probably intrusted with his comprehensive and responsible mission to the civilized nations by reason of an indirect influence of American missionaries in China. The government had learned to trust Americans, by having so good a specimen or representation of them in that field. I do not know indeed that any direct personal influence was used on their part with the Court to secure the appointment of Mr. Burlingame. I trust there was none. I only say, it is a pleasant and probable conjecture that the influence the missionaries had gained in China, even if

none was exerted on the Court directly, led to the appointment of Mr. Burlingame; whose official efforts had proved so satisfactory and honorable to our government and the other civilized governments.

Dr. Morrison, an early English missionary to China, was taken into the suite of Lord Amherst, and was Chinese interpreter to the British Commission at Canton. In this office he was succeeded by Dr. Gutzlaff. These missionaries were deemed essential to the success of the Commission. They understood the language, modes of thought, and the customs of the people, and had gained an influence in the empire.

Morrison's English and Chinese Dictionary, giving a key to that mysterious language, has been a great help to governments as well as to scholars. It has had the highest praise of oriental critics, such as Klaproth, Montucci, Huttmann, Remusat, and others. The work has been superseded by others since, as the progress of missionary study

in that empire has furnished more accurate and abundant materials for such a work. But its value in the literary and commercial world, it is not easy to estimate.

In vain were all the attempts of the colonial government in Africa to establish commercial intercourse with the Kaffir tribes until the Christian missionary had gained a footing among them.

Howitt remarks that the British Government owes whatever success it has had in New Zealand in diplomatic and commercial relations entirely to the favorable predisposition created in their behalf by missionary influence.

Wherever commerce and government have taken the initiative in the way of gaining access to barbarous nations, the effort has usually failed. Policy, strategy or violence has too often been the recourse or instrument employed. But when the ground has been anticipated by Protestant missionaries, and the confidence of the

people gained by kind Christian treatment, the movements of government in the interests of commerce and civil intercourse have usually been successful.

All must admit that in the changed circumstances of the case, our present *local* position to China, Japan, and the east generally (or *west*, we can now say), have rendered our commercial and diplomatic relations to that part of the world of the greatest importance to the nation and the government.

I pass by India, with which, in a civil and commercial point of view, we have had less to do than with the more distant empires; I shall not speak particularly of Africa now, in these respects, further than to say, that our late Consul at Zanzibar, Hon. R. P. Waters, of Beverly, Mass., assures me that "the aid from this source has been most important."

I reserve some facts from Africa for the next Topic, where they will do better service to the subject than under this.

I call attention now to our civil intercourse with the Empire of Turkey, as affected by foreign missions.

Hon. C. W. Goddard, Judge of the Superior Court, Portland, Maine, and late Consul General at Constantinople, says: "Your missionaries in Turkey have added to the respect with which our nation is regarded in that country; — for every American abroad, especially every American permanently residing abroad, contributes his quota towards the opinion entertained of our people by the government and people among whom they reside.

"As an officer of the U. S. Government during the critical period of the Rebellion (1861–5), I was often ashamed of my countrymen abroad, because some of them, and public officers too, took no pains to conceal that they were themselves ashamed of their country, and would evidently have been only too willing to *deny* their country, and pass for European monarchists, if they had

not feared that, like Peter, their speech would bewray them. I am happy to bear testimony that such were *not* our missionaries! As Saint Paul boasted that he was a 'Pharisee of the Pharisees,' so they were all Americans of Americans. By this, also, they materially strengthened our Government at a very weak point."

He adds: "If there had never been missionaries in Turkey, it would not have been so easy for our Government to manage its affairs in that Empire, as it now is."

I call attention to the Hawaiian Islands. Their civilization and government are the outgrowth of American missions. The practical management of both has been very much in the hands of missionaries from the first. The structure of the government is substantially *American;* the feudal or aristocratic element — abounding in European monarchies — scarcely appearing here at all.

We have not always been fortunate in the character of the Commissioners sent to the

Hawaiian Islands by the government. In one or two instances their character and influence could scarcely have been worse. But the safety of our government and of its interests there, has been very much owing to the sharp watch and determined energy of the missionaries on the ground. Thus those bad men had a short career, and the honor and commercial interests of our nation have been protected.

Honest civilians that go there from our government depend largely upon the knowledge and influence of the missionaries. It is with them as it is with our civil officers at the Court of the Sultan, and at the Court of China; they have need of the wisdom and experience of the veteran missionaries on the spot.

Dr. Jonas King, more than forty years a missionary in Greece, added to his usefulness as the representative of our Christianity there, by representing the American Government, also, as its Consul at Athens.

The value of our relations in the Pacific, as of those beyond upon the continent, is greatly increased by the diminished distance between us and them now, and by the changed course of commerce and trade between the two continents.

If Christ's kingdom has gone in *advance* of these movements, and been the cause of them; if his ministers have helped those of the civil government in bringing about the present condition of things among the nations, let us have the honesty to record it; not indeed for the sake of giving glory to man, or to princes, but to God!

CHAPTER XII.

INFLUENCE OF MISSIONS ON REPUBLICAN INSTITUTIONS.

THE GOSPEL TRUE TO ITSELF EVERYWHERE — THE RECIPROCITY OF INFLUENCE UNIVERSAL — THE CIVIL REVOLUTION IN TURKEY — THE HAZELWOOD REPUBLIC — THE ISLANDS OF THE PACIFIC — THESE RESULTS HAVE COME OF MISSIONS — THEIR HELP IN THE LATE WAR — AN ILLUSTRATION IN CEYLON — THEIR INFLUENCE ON OUR CREDIT ABROAD.

THE influence of foreign missions has been favorable to republican institutions everywhere. And though a republican form of government may not have followed in the pathway of missions directly, yet the spirit and genius of republicanism, as diffused over the world through them, have

a strengthening influence upon our free institutions at home. Foreign missions tend to reproduce our home institutions of freedom and equality wherever they have been planted. Free institutions are sure to follow, soon or late, in the pathway of a pure gospel. Just government is an outgrowth of Protestant Christianity. The civilizations that spring from Protestant missions take their type from the gospel, which often has a more positive influence in shaping the institutions that follow as a consequence of missionary effort, than those in nominally Christian lands. A purer type of civil and social institutions always follows from the spirit of missions, where a genuine gospel has been introduced, than is found often in older Christian communities. The gospel planted on missionary ground is of a better type and growth ordinarily, than is found in other communities. It has not yet been neutralized by formality—conformity to the world. It has not been

stiffened by long contact with coldness, custom and conventional rules. It has not been corrupted by the hypocrisy, perhaps gross immorality, of its professed friends. We naturally expect that causes and effects will correspond; that a pure gospel will lead to simplicity of life, and affect the institutions of society and the nation.

The gospel carries with it the elements of social and civil redemption, as well as of personal and spiritual redemption. Wherever we plant Christian missions, whether in Athens or in India, China or Africa, we plant the germs of republican institutions. Salvation secured, civil freedom naturally follows. The spirit of it is found, though the exercise and enjoyment of it may be hindered. The spirit precedes the form.

The influence mutually exerted by similar institutions is inevitable. It is something for a nation to have the sympathy of mankind. It strengthens a government to have the

public sentiment of the world in its favor, although that public sentiment have no direct channel of expression. The spirit of liberty that is springing up in China, and still more positively and extensively in India, Turkey, and the Islands of the Sea, is not lost upon our own government. It is a sort of recognition of its excellence. It is in the form of a public or national indorsement. It is a half-suppressed sympathy or sentiment in our behalf. It is an invisible hand of fellowship, reached out to us across the world.

A thing seldom stands of itself and by its own strength. It has need to be supported by other things. This is a well-nigh universal law. The sun could not stand steadily in his orbit if it were not associated with other suns, or the circling orbits of the stars. Our earth, too, in its course about the sun, has need to join hands with the planets or other earths, held in their order, in turn, by surrounding secondaries. These all hold their place and their permanency by mutual

attraction in the great system of things. There is a law of interdependence running through the great system of the universe. It is so with the forces of nature; it is so with the institutions of society. Our civil order has need thus to be strengthened. Our institutions are by no means independent of the influences and sympathy that come to us from other lands, and from the ends of the earth.

A reflex influence for good has come to us from the remarkable change of things in Turkey. Americans have accomplished a far greater work for Turkey than will ever be acknowledged or known. The introduction into that Empire of the Protestant element or principle provoked persecution. Persecution compelled the representatives of the free governments on the ground, as also the Turkish government itself, to take up the question, and to come to some understanding about it. The ball of religious discussion was thus providentially set forward

to a resistless rolling. The missionaries boldly put in the plea for freedom of conscience as an inalienable right established by God himself, and written by him upon the human soul. It was maintained by irresistible reasoning, that such freedom is necessitated by the very nature of human society and of the soul itself.

The more the question was examined, and the fiercer the persecution raged, so much the more evident it became that for Turkey at least, with its many races, languages and religions, *liberty is the only solution possible.* The decisions of the Koran had to bend before this necessity. "The sword of Islam must remain sheathed even when the apostate Moslem passes over from the mosque to the church." A mighty revolution had thus been initiated in Turkey, which is still marching on; and it is easier to stay the sun in his course in heaven, than to arrest it. The imperial signature has been given to a Magna Charta

of religious liberty in those two state documents, — the Hatti Sheriff and the Hatti Humayon, the one guaranteeing to the Christian the rights of conscience, the other, to the Turk the same rights, as touching religious liberty. The faith of those concessions is now guarded by the Christian governments of the world. The Sultan can not recall his act, nor retrace the step he has taken. Henceforth liberty of conscience is secured to scores of millions in the Turkish Empire, — embodying a larger number of distinct nationalities, speaking as many different languages, than any other Empire on the globe.

It must be remembered that this change in favor of civil liberty the world over, came about in consequence of the presence and influence of American missionaries in that empire. Their work brought on the crisis and the persecution; the high position and noble stand they took in the presence of Ambassadors from Christian governments

secured the grand result, — liberty of conscience to the people of that empire.

And is this nothing to free institutions elsewhere? The influence of those leaps toward liberty of conscience and personal freedom, is felt throughout the civilized world! It adds to the strength and momentum of free principles. It is a recognition of the truth of the Declaration of Independence upon which our own good government is based, which is indeed the only government individually concerned in those vast transactions, that stands squarely and consistently upon those principles. This, then, is a strengthening of our own free institutions. It is like the art that elevates noiselessly, without the notice or consciousness of those moved.

I name this fact, not yet well enough known, as a confirmation of the principle already stated, that the spirit of free institutions as diffused over the earth, has a useful influence upon our institutions here at home.

Freedom of thought and action in Turkey, recognized and established as a popular right by a government itself despotic, has a tendency to strengthen and perpetuate the same principle and privilege here in America and everywhere else.

During the history of our mission work among the Dakotas, the plan was formed of organizing and concentrating the civilized elements for the purpose of mutual protection and a more rapid improvement. This plan, originated by the Indians, was carried into effect. The Community was called "*The Hazelwood Republic.*" All that joined this new Commonwealth were to adopt civilized habits, live in houses, cultivate the land, and wear the dress of white people. They had a President, a Secretary, and three Judges to arbitrate in all matters of dispute and difficulty. In their Constitution they professed their faith in the one true God, as opposed to the many gods of the Dakotas. They covenanted to regulate their lives by the Bible.

They agreed to encourage education, to support schools, and labor for the elevation of the people. They pledged themselves to be obedient to the laws of the United States, and asked the agent of the government to recognize them as a civil community.

Here, then, was at least a star in the civil firmament, that rose as a result of missions, to enter into the system or sympathy of the general government. Things took a more specific form in this case than in most other cases. And yet the spirit of these men that formed this Indian Republic, is the spirit that foreign missions have awakened the world over. It may not have organized in form as here, yet the fearless spirit of it exists wherever a pure gospel has been planted, and the power of it has been felt.

The government of many of the Indian tribes is modeled very considerably after our own government. I would cite the Cherokee government as an illustration. Two things can be said of it; it is an

exceedingly good imitation, in all its departments, of our government; — and it has served to give the Indians a sort of apprenticeship for citizenship in our government.

The same thing is true, in a measure, with the Choctaw people, and not a few of the other tribes in the West and Northwest. They have imitated our government in very important respects, and are therefore in a course of preparation to become a part of it in the Union.

It need not be asked what has induced these Indians to pattern after our institutions. No one can doubt that it is the influence of the missionary work among them, that has given them education, and impressed upon them the customs, habits and ideas of civilization. And more than this has that work accomplished. It has put a new spirit into these red men of the forest; it has kindled the spirit of civil liberty; it has awakened the spirit of natural justice and moral right; it has given them the con-

sciousness of a higher and nobler manhood, lifting them up from moral degradation, and giving them a desire for better institutions, for better protection, and for better treatment!

This is a fair illustration of the working of Protestant Christianity the world over. These instances here named are drops in the shower of other and more abundant influences that help to bless the world.

The President of the Hazelwood Republic was among the most fearless and energetic in opposition to the great uprising among the Dakotas. Under his championship many a white captive was delivered. It was the influence of a few mighty spirits among the Cherokees, furthest advanced in civilization, that held those Indians of the Southwest to the Union during the great national rebellion. They did far better than their white neighbors in this respect. Why? They had been taught by those who were friends to the government. Their principles had

been established by the gospel as preached to them by missionaries.

Wherever the gospel is carried, a seed of Christian civilization is sown. To change the figure, a nerve of moral vitality is created, a pulse of civil liberty is awakened, that adds to the force and strength of free institutions the world over. This is the natural effect of a pure gospel. It does not gender to bondage, but for freedom. Take it away from all association with formality and a dead civilization, let it kindle in new elements, and under favorable circumstances, even though amidst all the disadvantages of skepticism and heathenism, and the light that follows is sure to be the light of Christian liberty.

I ought not to leave this matter without referring again to the islands of the Pacific Ocean. The Friendly Islands, made Christian by foreign missionary efforts, are now well governed. There is the form of monarchy, with the spirit and enjoyment of

freedom. The king is himself a preacher of the gospel, and as he goes from island to island to administer the laws of his realm, he preaches the gospel of Christ; and so seeks to impress upon his people their obligation to the higher laws of a better king. This change in the civil administration is the result of successful missionary labor there.

The same facts are true of the Feejee group. A few years ago they were savages and cannibals of the lowest type. They were among the most barbarous and brutal that inhabited the Pacific Islands. One of their chiefs, I am told, is a preacher of the gospel; and he, too, makes the administration of the laws of his realm subservient to the administration of the laws of God. Those Feejee Islands, so recently savage, are now Christianized through the influence of missionaries. Some five thousand converts have been numbered there within a few years; and the change in the hearts and habits of the people has wrought a corre-

sponding change in the government, and has put the spirit of liberty in the place of an iron despotism.

When our missionaries went to the Sandwich Islands, fifty years ago, the government was a pure despotism. The king owned the land and the people. His word was law. He put his subjects to death at his will.

The gospel was established there; the rulers became interested. The first effect was a modification of the old government; a softening of its despotism, and putting more of humanity into its administration. The ultimate effect has been the formation of a new government, that guarantees to the people their rights and liberties. Dr. Anderson says, in substance, there is no people on earth that has a larger measure of liberty or fuller protection of law in their property and persons, than the Hawaiians.

We may regard the Hawaiian government as in sympathy with our American institutions. It is our nearest neighbor in the

west. A few week's sail takes us to the capital from our western coast.

The influence used to affect that government for evil, and bring it under papal control, did not have the sympathy of England, nor of the other Protestant nations. The spirit of liberty and of Protestantism has reasserted itself there, and will continue to conform to the Constitution and charter of the State. This late experiment will strengthen those new institutions, demonstrate their value, insure their permanency, and add to the great commonwealth of liberty.

It is interesting to note the influence of missions in our late war. Though in the ends of the earth, many of them, they were a cordon of support and strength to us. There is scarcely a missionary station on earth, I think, that did not sympathize with us in that struggle. There was not, perhaps, a people in the whole world that had been regenerated by Christian missions, that

were not with us in sympathy during that terrible crisis. This sympathy took the form of prayer mostly, — the only effective form it could take in most cases; though the names of some of our honored missionaries, and many of their noble sons, are on the list of those who served and fell in the war. But generally the missionaries of our own and other Boards, were shut out by nationality, distance, or pressure of responsibility, from actual service. Mark the accounts given by missionaries in those days, showing how their people were affected by our struggle and peril. One of them told me that, late one evening, there was a rap at his door. He rose and went to the veranda, and found there a native pastor from the vicinity, and his whole congregation. He told the missionary that they had been spending that evening in prayer for America; and had called to ask a favor of him; namely, that when the news should come from America that the war was

ended and slavery overthrown, he would let them know it at once; for they resolved that evening to have a *Jubilee* as soon as the news came, or time of general Thanksgiving and praise to God.

The missionary remarked to me that that had been one of the darkest days in his life. It was certainly the darkest period of the war. Defeat had followed upon the heels of defeat and disaster for a long time. And news had just reached India that England had recognized the Confederacy as a government; and they were expecting orders to act in accordance with this new state of things. "But," said he, "that scene at my door, the coming of that crowd by night on such an errand, the spirit that was manifest in them, and the way in which the request was worded, gave me new courage. The pastor did not say *if* good news shall come thus and thus, we want to know it; but WHEN the good news shall come we wish to meet and give praise to God! The lan-

guage was not that of doubt, but of faith, that lifted them above the need of *ifs*, or expressions of discouragement or doubt. They knew, for God had given them the evidence that night that the event *would* certainly come, and what they wanted was to know it at once, that they might all join in praise to God for it at once.

Was this a small matter? It did not seem very much to human view. But we must not call any thing small that shows God's will, or that takes hold on His strength? The mightiest forces of the universe are from the secret places of prayer, where are the hidings of God's power.

This was in Ceylon, many thousand miles off. And these were native Christians, subjects of the British government,—itself indeed none too friendly toward us at that time. But how came they to care for us in our trial? The question has been many times answered in this volume. Missionaries had taught them, and God had given

them hearts that inclined them to justice and humanity.

But was there any thing peculiar in the sympathy of these native Christians, in our behalf? Not at all! There was the same wish, the same heart and prayer, at a multitude of other missionary stations. Our government was not aware at the time of the great strength it was receiving then from the prayers and sympathies of good people redeemed from paganism, the world over.

The high standard of credit at which our Board held itself abroad during the war, even at its darkest period, I rejoice to say, had a most favorable influence upon our *national credit* at this time. It is natural that it should be so. The credit of a great representative Society of Christians in the country, was properly taken *as indexical* of the national wealth and will and heart. It had a tendency to assure and strengthen the credit of the government. The propagators of Christianity over the world were

rightly taken as representatives of the national character and credit. If business houses in Europe, such as the Barings and Rothschilds, would take the Board's scrip, or answer its drafts at sight, this had a tendency to hold up our other credits in the world's markets. It was known that the American Board depended mainly on the ability and benevolence of the churches; that they had no other capital or resources upon which to do their great business abroad, — or none to be named. But the Board went on with its vast work as if the country was at peace. The pulse of its energy and credit was firm. Christian men gave as before, and more abundantly, and seemed to lose none of their interest in the foreign missionary work. This told well upon the public sentiment of the world. It was a talisman as touching our credit abroad. If the Board had given up its work, as some timidly counseled at the time, the effect upon the *national* cause and credit abroad

would have been injurious. If the Board had suspended specie payment among its missions; or had cut them down to the basis of a depreciated currency; or had diminished largely its appropriations; or had reported a sinking debt, a lost credit, or an empty treasury, it would have been felt in the stock-markets of Europe, and the government securities would have suffered in consequence.

I have thus glanced at the influence exerted on our government by foreign missions. We have seen that it is a positively favorable influence. The full treatment of the subject would require a volume. But as the conviction of a fact is what I aim at now, rather than to present full information of the grounds upon which the fact is based, I rest the point here.

TOPIC IV.

OUR INDEBTEDNESS TO MISSIONS, AS PROFITABLE PECUNIARILY.

CHAPTER XIII.

THE EFFECT OF FOREIGN MISSIONS ON COMMERCE AND TRADE.

TESTIMONY OF REV. T. S. WILLIAMSON — SAVING IN INSURANCE — PERILS OF THE PACIFIC — THE CHANGE — OUR TRADE WITH AFRICA AND OTHER HEATHEN COUNTRIES.

I PROPOSE now to show the *pecuniary* benefits that come to us from foreign missions. I shall devote little space to this subject. I feel less of interest in it than in the other *Topics*. The naming of this subject may take the reader by surprise. He will hardly be prepared to hear that foreign missions, often regarded as an outset or burden, have come to be considered as profitable pecuniarily. But if it can be shown that they are so, it certainly removes one of the most popular objections against them.

I take the item of commerce upon the Pacific Ocean. Once the terror of that ocean was the barbarism of the natives. The great peril of sea-faring men there, was not storms and waves, but savages and cannibals. Our vessels had to go to that Ocean for trade. Those thousands of islands were once heathen. Hence the peril of our ships and crews there.

Formerly, when ships were wrecked upon the isles of the Pacific, the native inhabitants appropriated so much of the cargo as they could get hold of, to their own use, and often murdered the whole crew. When vessels stopped at the islands to obtain water and vegetables, the crews were sometimes overpowered, and the vessels destroyed.

But it is different now. Most of those islands are evangelized. A hundred thousand converts have been numbered there. One of the good effects of this change is the comparative safety given to our ships and men on those seas. Wherever missions have been established, it is safe to go to the

islands for supplies and for trade. When ships are wrecked there, the natives who once took advantage of such a calamity, now exert themselves to save the lives and the property of the sufferers. Many ship-owners and navigators have acknowledged their indebtedness to missions in thus protecting their property and the lives of their men. It has been computed that the property thus saved is worth far more than the entire cost of all the missions to those islands. Nor does this include the saving of property on the score of *insurance*. This is a large item of expense, and somewhat difficult to estimate. I venture to say that if the moral condition of the islands of the Pacific Ocean was at the present time as low as it was fifty years ago, the cost of insurance upon vessels chartered for those seas, would be vastly greater than it now is.

This item does not affect the merchants and ship-owners materially; for they add these collateral expenses and risks to the

price of the goods they sell. If they had to pay for insurance twice the amount they now pay, it would not be at their own expense. They would properly add this amount to the price of their merchandise. They would not have to lose it themselves. The purchasers and consumers would have to bear the loss. Here, then, is a saving to every family that uses goods that cross the Pacific Ocean; teas, crapes, silks, oils, tropical fruit, and the thousand things of beauty, luxury and taste that find their way to us from over the Pacific waters. I wish it to be kept in mind that all this is *saved* to us by reason of the civilization that has come over those islands through the gospel.

"The adventurer, Magellan, fell at the Ladrone Islands; Captain Cook was murdered at the Sandwich Islands; the ship 'Venus' was taken at Tahiti; M. de Langle and his conpanions were killed at the Samoas; The 'Port au Prince' was seized at Lefuga, and the crew of the 'Boyd' was massacred at New

Zealand. Multitudes have perished by savage violence on those seas. But now at nearly all those islands there are missionary stations, where hundreds of vessels annually resort with safety. The crews look forward with pleasure to the hour when the anchor shall be dropped in the tranquil Lagoon, or island harbor, and they shall find a generous welcome. At a small expense now the captains can obtain a fresh supply of various provisions, refit their vessels, and strengthen their crews."[1]

When vessels are wrecked about those islands now, the captains attest that not a nail is lost. Hundreds of thousands of dollars have been sent home as proceeds from the sale of property saved from wrecks in that ocean by the energy and personal adventure often of Christian natives. Thus many a missionary has had the influence of a government consul at the islands, and without any expense to government; and his station

[1] Williams's Missionary Enterprises.

becomes a little insurance company, to protect American property and life. This indeed is income, without any offset or outset to those concerned. "The missionary enterprise, by finding out new havens at the antipodes for our fleets, opening new channels for our commerce, and everywhere multiplying the friends of our nation, is eminently conducive to our prosperity in temporal and pecuniary interests. Such is the imposing magnitude to which this class of results has attained, that men who care not for any other or higher benefit, acknowledge that this alone would amply repay the efforts by which it has been gained."[1] I turn now to other views to illustrate the profitableness of foreign missions. Says the Rev. H. A. Wilder, missionary of the Board in Africa: "When we went to the Zulu Land, we found only the rudest implements of farming. A clumsy hick, or hoe, was used for breaking up the ground,

[1] Harris.

for hoeing the crops, for ditching, etc. Thousands of oxen were idling away their useless existence on the hills. All the burden of agriculture came on the women, who were bought and sold as chattels. To yoke an ox to a cart or plow was never dreamed of. They had neither carts nor plows nor any such things.

"But the missionaries took plows there and used wagons, trained oxen to the yoke, and showed the natives how much more valuable an ox yoked to the cart or plow was, in breaking up the ground and transporting burdens, than a *woman*.

"Now there are owned by Kaffirs hundreds of American plows; and there are broken to the yoke, tens of thousands of oxen, by those who twenty-five years ago never saw a plow, nor yoked an ox. It is said that last year five hundred American plows were sold to the natives of *Natal* alone. Those plows were made in this country; and Natal is not the only market, but only one in a

hundred other markets, opened in the heathen world by missionary labor.

"But not plows alone have been demanded by our native Christians. They all clothe themselves in civilized and European style, creating a large and ever-increasing demand for the products of the loom. Furniture for their houses, cooking utensils, wagons, carts, harnesses, saddles, bridles, books, maps, etc., etc., are being demanded and purchased by those who but for Christianity would now be naked heathen, living on the labor of the women whom they own.

"Not only to the professed Christians have these civilizing influences come, but far away, in regions beyond, among those who, as yet, profess no regard for the gospel, the plow, the cart and things of civilization are sought, because the 'believers' have demonstrated their utility.

"The American *plows* sold last year brought more money than costs to sustain the Zulu mission. And this is in addition to all other

kinds of American manufactures which the gospel among the Kaffirs has made a demand for."

As an illustration of these facts, and in confirmation of what Bro. Wilder has said, I will state that a house in Boston filled an order made by Mr. Rood of the Zulu mission for his own people simply, of twelve hundred dollars in one year. In that order were included almost every conceivable article essential to civilized life.

It will be remembered that now nearly one-sixth part of heathen Africa has been reached or approached by missionary influence. And the work is going forward steadily.

It will be seen that the opening of so large a portion of Africa to the commerce and markets of the world, is a matter worthy of consideration and of record. It affects business slightly in all our country; and adds a fraction at least to the profits of labor and of trade.

But the openings in Africa are hardly to be named when we take the whole missionary world into the account: China, Japan, India, Burmah, Turkey, the Hawaiian Islands, Indian tribes and other vast islands now upon the highway of our nation westward. I argue that the aggregate of business thus brought to our markets by this world-wide work, counted in with the amount saved by the increased safety of our commerce on the high seas, with the diminished cost of insurance, by reason of the evangelizing of those savage islands, — adding, too, the vast amount saved in the management of our Indian affairs and our foreign diplomacy through the influence and aid of missionaries, — many times more than compensates for all that is paid out for their support!

But if commerce and trade are thus affected by bare beginnings in this direction, what will the result be when foreign missions shall have moved on toward their meridian? When instead of one-sixth of heathen Africa, one-*half* of it shall have come to our markets;

and for a hundredth part of China, we shall trade with a tenth, a fifth, or a half even of that great empire, then the question of their profitableness will be settled.

But will not the heathen themselves become producers when they have reached civilization and intelligence, and so supply their own wants? It will no doubt be so in part; but this form of civilizing influence from Christian effort is very gradual. And large portions of the pagan world do not seem to possess the Yankee gift of invention in a high degree, nor very much of mechanical skill. It is clear that the openings for commerce and trade in the heathen world are to be far more rapid than the development of the Anglo-Saxon talent and tact in the way of the useful arts. Necessity stimulates invention; but where invention has forerun or anticipated the consciousness of necessity, as in the heathen world, that have the products of our invention and arts offered them at their hand, one of the incitements to invention and skill will be gone.

CHAPTER XIV.

PECUNIARY ADVANTAGE OF MISSIONS.

PRESIDENT LINCOLN'S GIFT — KEKELA'S LETTER — HOW MISSIONS HAVE HELPED TRADE — THE VIEWS OF REV. T. S. WILLIAMSON.

IT will be recollected that President Lincoln made a present of five hundred dollars in gold to a native missionary at the Marquesas Islands for the protection given to an American whaleship. The ship had touched at one of those savage islands for supplies. Mr. Whalon, the first mate, went ashore. He was at once seized and dragged away to be killed and eaten. A chief had ordered this to avenge, as he pretended, an insult done him by wicked men from Peru long ago.

Kekela, a copper-colored missionary, native of the Sandwich Islands, made haste to

rescue the mate, and succeeded, by giving up a new six-oared boat to the chief. Kekela greatly prized this boat, and needed it much in his missionary work. Others would have fallen into the same snare but for a Marquesan girl living in the family of Kekela, who made signs to the men to go back to their vessel.

But for the presence of this missionary, the ship, cargo and crew would undoubtedly have been destroyed. This story was told Mr. Lincoln, who was deeply affected by it, and advanced from his own purse five hundred dollars in gold, to be given to the deliverer of that American crew. Here is a part of the letter written by Kekela to Mr. Lincoln in response: —

"*Greetings to you, great and good friend.* My mind is stirred up to address you in friendship. I greatly respect you for holding converse with such humble ones. Such you well know us to be. When I saw one of your countrymen, a citizen of your

great nation, ill-treated, and about to be baked and eaten, as a pig is eaten, I ran to deliver him, full of pity and grief at the evil deed of these benighted people.

"As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that is good and true which is love: Love to Jehovah: Love to self: Love to our neighbor. This is a great thing for your great nation to boast of before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness.

"How shall I repay your great kindness to me? Thus David asked of Jehovah, and thus I ask of you, the President of the United States. This is my only payment — that which I have received of the Lord, *aloha*

(love). May the love of the Lord Jesus abound with you until the end of this terrible war in your land."

"Alas, that the great man to whom this letter was addressed, did not live even to see the letter! When it reached Washington our whole land was in mourning."[1]

In addition to the saving of life and property as above described, these missions have by their civilizing influence, and thus increasing the wants and industries of the islanders, increased the amount and profit of our commerce. These things have been seen and acknowledged by traders, and missions have been commended as profitable by those who had no interest in religion.

Savages do not know the value of soils or mines, timbers or waterfalls. They do not see the advantage of a house to live in, over a hut or shanty, nor the convenience of furniture, and the things that come of thought and taste.

[1] History of the "Morning Star."

But missions awaken the intellect and the whole manhood; they bring men to a consciousness of their deficiencies and necessities. They soon come to see that it is unsuitable to go naked, that cleanliness is better than filth, industry than idleness, civilization than savagism. So their thriftlessness gradually disappears. They come to want houses to live in, with doors, windows and furniture, which we furnish for a price. And the soil is taken in hand. They want plows to break it up, and every sort of agricultural implement that we make. There is a growing demand in heathen countries for almost every thing that we manufacture. A small per cent of profit has been added to nearly every railroad and manufacturing house in the country from this source. Our wharves, ships, farms, factories, waterfalls, are worth a fraction more on account of foreign missions. It has been estimated that England recieves back *tenfold* in various ways on her outlay for missions. She gives

ten dollars to convert the world, and gets back in return *a hundred* dollars. It is something certainly that for every dollar we send to the heathen, we get back two, three or five dollars, and this ratio is increasing every year. Missions are becoming a source of profit to our people. Let this fact have its weight in our estimate of them, and silence the complaint that foreign missions impoverish us. It is not so; they are a source of wealth to the nation.

Near the beginning of the year 1854, Rev. H. A. Wilder, missionary to the Zulus in South Africa, called the attention of American agriculturists, through a letter he published in the *Journal of Commerce*, to the *African Sorghum, or "Imphee,"* as a syrup and sugar-producing plant. He sent the names and descriptions of upwards of a dozen varieties, and also sent specimens of the seeds to the editors of the *Journal of Commerce*, and others in America. An eminent horticulturist in America planted

seed sent to him, and reported favorably of the saccharine properties of the juice which he tested. Soon after this plant was brought to the notice of Americans through the *Journal of Commerce*, as above stated, Mr. Leonard Weay, an Englishman who had resided in Natal two or three years, came to America, bringing quantities of Imphee seed with him, and did much towards introducing and extending its culture.

The annual value of the crop of *Imphee* and Chinese *Sorghum*, a similar plant, amounts to several millions of dollars yearly. We believe that to Mr. Wilder belongs the credit of having first brought this plant to the notice of the American people by his letter, and by sending the seeds first cultivated in this country. The growth of this plant is very extensive throughout the South and West. Where the larger varieties of Indian corn come to perfection, this plant flourishes. There are numerous large establishments devoted chiefly to the manufacture of ma-

chinery to convert the juice of the Imphee into syrup and sugar.

The following facts would have come in properly under the preceding Topic, as illustrating the usefulness of missions in promoting Indian civilization. But as they also illustrate the profitableness of missions pecuniarily, in the way of influencing the red men to relinquish their appropriations from the government, which would come indirectly from the purses of the people, and set up for themselves, instead of remaining expensive wards of the white people, I thought it best to make the record under this Topic.

Last year, some fifty families of Indians colonized from the Santee Agency, and settled on the head waters of the Big Sioux river. Their leading idea is to become *Citizens* of the United States. They leave behind all Indian customs, and adopt our own American customs and laws, to get away from Indian habits and to find a better home. In leaving Nebraska, they forfeit all the government

gives them, which is quite considerable at the present time.

Rev. J. P. Williamson says: "The community is reported to be prosperous, both temporally and spiritually." They have succeeded in supporting themselves comfortably during the year, and have already obtained their Homestead papers.

These Indians carry with them Christian ideas, holding meetings on the Sabbath and during the week. They are desirous to obtain missionary help. A church has already been formed of about ninety members.

We record these facts with great pleasure, for their bearing on the Topic now before us, and grave questions relating to Indian civilization, and the *profitableness* of missions.

I add here an extended extract from a letter I received recently from our veteran missionary, Rev. T. S. Williamson, before referred to. It bears directly upon this subject. It is from a most reliable man, and has a historic value that well repays the

reading, though of some length. He shows the saving of money, as well as of life, that our Indian missions have been to us. His testimony would have been apposite under the two preceding topics, to show the value of missions to the country generally, as also to the government in particular, in its management of the Indian Department. But I have reserved it for this place, as good testimony with reference to the profitableness of missions in a pecuniary aspect. In another part of the letter, for which I have not room here, the writer proceeds to certain military calculations, and shows to a demonstration, on the basis of the reckoning of the "Peace Commissioners," as touching the cost of our Indian wars, and the cost of cutting off hostile Indians, that the action of our mission, and that of the friendly Indians under its direct influence, has accomplished what would have cost the government more than twenty millions to do. If the Peace Commissioners are correct in their calcula-

tions, and Mr. Williamson is right in his records and statements, we are brought inevitably to his conclusions. But as the sum total seems so nearly fabulous, and as some doubt may rest upon the correctness of government estimates and of missionary estimates, I do not care to put down this sum to the credit of the missions. We find enough in the extracts, about which there is no doubt, to justify the proposition or statement that missions are profitable to us pecuniarily. For whatever is a saving to the government as such, let it be remembered, is profitable to us individually. We pay government expenses by a sort of insensible taxation. The millions it costs to subdue and govern the Indians, and to fulfil contracts with them, are added to the cost of the things we import and use in daily life; as also upon things manufactured at home, upon which there is a revenue tax, all which has to be paid by those who use the things manufactured. So a million spent

in our Indian affairs, is really assessed upon the people, who are the consumers; and every million *saved* is so much deducted from this insensible but omnipresent taxation of the people.

Mr. Williamson says: —

A careful examination of the results of these missions among the Indians would probably show that the money and labor expended on them have been a very profitable investment in a financial point of view.

To carry out the policy of our government, and keep the Indians always on our frontier, it has been found necessary to move many of them from one reserve to another, and some of the tribes have been removed as many as half a dozen times. They are generally averse to leaving the graves of their ancestors. They know, too, that they can live more comfortable while surrounded by people who are under the restraints of law, than on the frontier, where they will be exposed to all the evils, without any of the benefits, of civilization. So in several instances it has been found necessary to move them by force, — sometimes attended with war, as in driving the Sacs and Foxes from Illinois in 1832, and the Seminoles from Florida a few years

later. Even when there was no war, moving Indians by military force was a very expensive operation. When the increase of population in Iowa made it necessary to remove the Winnebagoes from what was called the neutral grounds in that State to the reservation assigned them on Long Prairie River in Minnesota, they refused to go; and it was necessary to employ the military to compel them to go. Many of them soon returned to their old haunts in Wisconsin and Iowa, and Government was called on to remove them again. As moving the Indians has been found to be a very unpleasant business for our military officers and soldiers, — a contract was made with H. M. Rice, previously a trader among them, and subsequently a Senator in Congress from Minnesota, to take them to Long Prairie, for upwards of seventy dollars a head. The American Fur Company were at that time hostile to H. M. Rice, and desirous of retaining the Winnebagoes in Wisconsin. Severe articles against Mr. Rice and the Government were published in the St. Paul papers, charging the officers who made the contract with extravagance and corruption. To this the officer replied, showing that it was the cheapest way in which the government could move them, and cost much less than it had cost to take them to the same place before.

The business of the missionary being to communicate knowledge, the Indians who have had missionaries residing among them for years, whether they have embraced the gospel or not, have obtained so much knowledge of our nation, that when the officers of our Government tell them they must go, knowing that our Government had power to compel them to go, however averse they may be to leaving the graves of their fathers and scenes of their childhood, they do not wait for soldiers to drive them. The only exception to this I can recollect, was in the case of the removal of the Cherokees and Choctaws. In that case they could not believe that Government would compel them to leave a country in which we had promised to protect them, and a large majority persistently refused to sell.

The Dakotas who formerly dwelt on the Mississippi and lower Minnesota, were very strongly attached to the country which their ancestors had occupied for several generations. It is beautifully diversified with prairie, groves of timber, rivers and lakes; and abounded in wild fruits, game and fish. The Reservation assigned them was almost all prairie, and destitute of game; they knew that on it they must depend for subsistence on cultivating the earth, and on what government would give them.

Those acquainted with them knew that they were much averse to going. Yet they did go, and the officers who were charged with their removal say in a report, printed by authority of Congress, that moving them did not cost the Government one cent. They are doubtless entitled to credit for their skilful management of the business. But without the knowledge these Dakotas had acquired in their intercourse with missionaries, the skill of these officers would have been unavailing; and the Dakotas would have been moved by military force, as were the Winnebagoes, Sacs and Foxes, and other tribes who had no missionaries, — costing the Government at the lowest calculation seventy dollars per head; and as the number moved was considerably upwards of 3,000 souls, the cost must have exceeded $210,000.

"The entire cost of our mission to the Dakotas, including explorations, outfits of missionaries, and all other payments for eighteen years, was $39,296. The Methodists had a mission among these Indians for four years, and the Evangelical Society of Lausanne, Switzerland, for less than ten years. As the number of laborers employed by these societies was less, and the buildings erected by them were far less valuable than those of the A. B. C. F. M., it is probable that the whole amount expended by them

was less than $30,000; but counting it at this, the entire cost of all the missions to the Dakotas is less than one-third of what they saved the Government in the single item of removing a part of these Indians. Deducting the entire cost of all the missions, $69,295 from $210,000, we have a clear gain of $140,705, which is a net pecuniary gain to us.

Since the discovery of gold in California, Oregon, and Montana, our people have so intruded on the hunting-grounds of the aborigines in every part of the country claimed by us, that they can no longer sustain themselves by the chase. Consequently we must feed them, or they must starve, or live by plunder, or by cultivating the earth. Heathen Indians will not live by cultivating the earth, because it is contrary to the religion and customs of their ancestors; and in their estimation wicked, disgraceful and dangerous. Starving is very uncomfortable to them; and they think it more honorable as well as comfortable, to get food for their wives and children by taking it where they can find it. They say with Roderick Dhu: —

> "We 'll spoil the spoiler while we may,
> And from the robber rend the prey."

Our people do not like to be robbed; nor will they tamely submit to it; consequently much blood

has been shed, and much ill-will generated on both sides. Our armies have been sent to punish the savages and teach them better manners. Our military officers, who have been commanded to do this, have found it very expensive, laborious and unpleasant business, attended with little success and bringing them little honor. Desirous of being relieved from it, they have made the calculation and demonstrated very clearly that it is much cheaper, as well as more humane, to feed and clothe these wild men, than to fight them; and as far as the experiment has been tried, it has proved much more effectual in restraining them from robbing our people. Accordingly arrangements have been made to issue to many of them rations of flour and meat, the same as are issued to the soldiers of our army, and also, such clothing and other goods as it is supposed they need. The past summer the writer visited the Agencies on the Missouri, where rations were being stored for feeding some 15,000 heathen Sioux or Dakotas. Major Hearns at Grand River, who had charge of much the largest stock of food,— one and a half million of rations,— said the daily ration for each Indian there cost the United States Government about thirty cents, or one hundred and nine dollars and fifty cents a year. In addition to this, clothing, agricultural implements, knives, kettles

for boiling their food, tobacco and sundry other articles are given, the value of which we did not learn; but to be sure to keep within the amount, we will count it at only one-fifth as much, and say that it costs our Government one hundred and twenty dollars a year to feed, clothe, and thus restrain each of these Indians.

In the year 1869, it cost us not less than one hundred and twenty dollars for each of the heathen Sioux on the Missouri; which for 2,200, the number in charge of Dr. J.W. Daniels, would amount to $264,000, and as the military officers who know best about these things tell us that it costs more to fight than to feed those Indians, we may safely multiply this by seven, the number of years the Wahpeton and Sissiton Sioux have been supported on the $120,000 with their own earnings, and we have $1,848,000 for the cost of keeping 2,200 Sioux for seven years, as they are kept on the Missouri. Deducting from this the amount *actually* expended on them, $120,000, and we find a saving of $1,728,000. How is this to be accounted for? These Sioux, or Dakotas as they call themselves, are all of one tribe, speak the same language, and thirty-five years ago, were all equally savage and determined not to work for a living.

How is it that it now costs less than one sixth as much to keep the Wahpeton as a like number of the

Teton? But one reason, I think, can be assigned. In July, 1835, a mission was commenced among the Wahpeton, which has been continued to the present time. We now count more than two hundred and sixty communicants among them, exclusive of a larger number among the Santee Sioux on the Missouri. When Dakota men became Christians, they engaged in farming, and as the prediction that they would die for abandoning the customs of their ancestors was not fulfilled, many who did not become Christians, seeing that their gods did not destroy the farmer Indians for cultivating the earth, followed their example, and before the Indian war of 1862, many of the Wahpeton and several of the Sissiton, were successfully engaged in agriculture. In this war the Christian Indians, without exception, and many, perhaps a majority of those who were not Christians, were engaged in farming, befriended the whites; and through their assistance, the missionaries and employees of Government, who otherwise would probably have been murdered, made their escape. Subsequently they rescued three hundred women and children from those who had captured them, and delivered them to Gen. Sibley. In the spring of 1863 those Dakota men who had been most active in befriending us in the war, interposed as a shield

between the frontiers of Minnesota and Iowa, and the hostile Dakotas who had made war and committed the massacres. The military officers who had charge of them bear testimony to their courage, fidelity, and diligence in this service. From the spring of 1863, when they were first employed, to the present time, very few of the hostile Sioux have ever reached the settlements of Minnesota and Iowa. Less than a dozen persons in these two States have been murdered by them.

TOPIC V.

OUR INDEBTEDNESS TO MISSIONS FOR THEIR AID TO SCIENCE AND LITERATURE.

CHAPTER XV.

SCIENCE AND LITERATURE AS PROMPTED BY MISSIONS.

DEFINITION OF SCIENCE AND LITERATURE — RELATION OF SCIENCE TO SCRIPTURE — OBSCURITY — REV. E. BURGESS — AFRICAN ILLUSTRATION — RELATION OF MISSIONS TO PHILOLOGY, GEOGRAPHY, AND OTHER SCIENCES.

SCIENCE relates to the laws of nature, and to knowledge with reference to those laws in their different developments, classifications and departments.

Literature relates to the *expression* of knowledge, or of mental conceptions. It comprehends what relates to truth, style and grace in composition. It pertains not only to history, reasoning and speculation, but covers the domain of the imagination and the taste.

Science employs the judgment and reasoning powers mainly; literature, not discarding these, brings into exercise the taste, the delicate sense of fitness and beauty.

The sciences, as a form of divine revelation, are monuments of God's agency in creation, and are proofs of his presence and permanent working in nature. God teaches us by his works as well as by his word. These are indexes of his thoughts and skill, in the order and grandeur of creation. They are records of the power and benevolence of God in the past and present.

The sciences bring God very near to us. We see him in the laws and forces of nature. We see his plan, his wisdom and power. The sciences are interpreters of the divine wisdom and skill. They help to put us into the Divine presence and communion. A reverent study of the sciences favors religious character and development, strengthens faith and the affections. I refer to Kepler, Faraday, and Newton as illustrations. A

thoughtless study of the sciences, an irreverent reading of the handwriting of God in his works, tends to unbelief and moral debasement.

The great question with respect to an authenticated revelation is the question of interpretation. It is so with the revelation of science, it is so with the revelation of Scripture. Acknowledging both to be from God, the question returns, what do they teach? What interpretation are we to put upon them? If both are from God, they will certainly harmonize, if rightly interpreted.

In neither of these forms of revelation are we to expect immediate and positive demonstration. Moral truth is not usually forced upon us. It is not best for us ordinarily in matters of moral influence, to be dealt with in the way of positive demonstration. The soul upon trial in the discipline of trust, is not to be treated peremptorily. Truth that relates to the infinite, to moral and spiritual

relations, should not be of such a nature or in such a form as to force conviction, or absolutely to exclude doubt. There is need here for the exercise of the voluntary nature, for the play of free and rational choice. In the written revelation, the reason is not compelled; the truth is not forced upon the convictions as it is in mathematical science. There is the possibility of doubt and disbelief. The will is not put into subjection. There is room for the exercise of the reason and voluntary powers.

It is so to some extent with the revelation given us in nature. We turn the leaves of science, and read with a rational, perhaps doubting eye. Natural science does not compel conviction, save as it asserts laws, and claims our assent to facts and phenomena presented. The connection of these laws and facts with a First Cause separate from nature, antecedent to nature, and independent of her forces and order, is not proved in such a way as absolutely to *compel* our assent

to the truth. We are not forced to refer these laws and facts to the agency of a personal God. There are doubters here. The fool hath said in his heart, there is no God. The "wise" have said the same. The link connecting the works of God with his plan and will as revealed by those works, with the personal agency and presence of God, *can* be broken. It has often been broken. It is broken, indeed, with sound reason and evidence to the contrary, but *broken*. Great minds have doubted here, and great minds are as liable to doubt, perhaps, as feeble minds.

The forms of Divine revelation are addressed to our whole nature: not to the mental nature exclusively, but to the moral and voluntary nature, also. There is room here for the sentiment of reverence and the exercise of faith. It were not best for us that God should so speak as to force assent and compel the convictions. Truth that affects the moral nature should not positively ex-

clude the working of reason and the exercise of the voluntary principle, or the possibility of doubt. It has need to be presented with sufficient evidence to convince the reason and control the will. But in a state of trial we have need of the doubtful as well as the definite. We need the difficult not less than the plain and positive! Faith rises to its exalted heights often through a misty pathway. We need the obscure as well as the serene. If all were positive and absolute in moral agency, where were the proving? What place for responsibility? God has dealt with us wisely, in accordance with our moral and intellectual nature, in the forms of revelation and degrees of evidence he has given us.

Science relates mostly to God's natural attributes and works. It approaches nearer to positive demonstration, perhaps, than the written revelation, which orbs out the full perfection, of God, and addresses the entire nature of man. God has left us to make our

way through the mazes of truth and error, of attraction and repulsion, with guides that do not force our steps. The light held out to us does not constrain our vision. Our eyes we may close. The Divine arrangements and revelations are adapted to awaken the spirit of submission, of intelligent trust and obedience.

We say again, the great question pertaining to a revelation, whether of Scripture or science, is, What does it teach? What truths does it convey? What interpretation are we to put upon its language? The conceit of learning, of ignorance rather, leads to false interpretation, which tends to put the two revelations into conflict. A false interpretation of science, or of Scripture, necessarily breaks the harmony between them, and makes against morality and religion.

The most fearful opponent to Scripture in modern days, is incipient or skeptical science. It is in just this state that science becomes most confident, assumptive and

arrogant. It has germs of truth, without their grand relations. The human mind is prone to be restless, speculative and dogmatic. And there is often the pride of discovery, or of originality. When a new science is slowly revealed, its few facts are apt to turn the heads of men, and cause them to be visionary, or to run wild. These crude facts sometimes appear to contradict the Bible. Thus the little craft of the newly trimmed science assumes to force and dash itself against the pillars and monuments of eternal truth.

It is here that foreign missions have helped us, in the accurate knowledge they have brought to bear upon modern science. Scattered over the world as they have been, our missionaries have had opportunity to do something valuable in the way of giving breadth and accuracy to scientific knowledge. They have mingled with the different races of men; they have visited the different continents and countries of the world. They

have been able to see the effect of climate, the elements, the customs and habits of different peoples, upon mental and physical development. They have consequently enjoyed the best opportunities possible to judge of questions relating to the identity of the human race, the antiquity of man, the improbabilities that confront the "Development theory," with other kindred speculations, started by modern English and German theorists.

I have noticed with interest that foreign missionaries who have looked into these questions with due care and discrimination, have found least difficulty in reconciling the teachings of science and those of Scripture. The wide field of knowledge that has opened before them, has tended to bring the two great revelations into adjustment and harmony.

The late Ebenezer Burgess, once a missionary in India, had written a volume upon the Antiquity of Man. My intimate acquaint-

ance with this lamented brother in the Theological Seminary and since, together with the knowledge I have of the researches and arguments brought to view in this volume (not yet published), prepares me to say that the Christian world, not less than the scientific, will read the work with great interest and profit. It deals with this most difficult subject from a high, moral and scientific standpoint. It is handled by one who has been from the first a lover of science, and an adept in its laws. It is written, too, by a lover of revelation, who had power, intellectually and morally, to discriminate between the claims of science and those of Scripture.

The subject treated is one of special interest to the Christian public at the present time. It cannot be investigated satisfactorily by men of science merely, who have never made revelation and theology a study; nor can it be handled by men of religious knowledge simply, who have not a thorough

acquaintance with the developments and progress of science.

Mr. Burgess was distinguished for thorough scholarship, not less than for a deep reverence for the Scriptures. But neither scholarship, nor veneration for Scripture, nor these united, would have enabled him to write this volume. It required another element of qualification, — the knowledge and experience gotten from missionary life, and long acquaintance with the nations, races and languages of the East.

From the knowledge I have of the work as given me by the author while living, I should regard it as a great loss to the Christian world, if the book should fail of publication. If the author had lived it would probably have been given to the public before this time. If it should not be printed, the manuscript will become the property of some public library, and in this way, the great value of these original investigations concerning the antiquity of man, and the unity of the race, will not be lost.

If the reader will pardon an illustration of the subject somewhat opposite to the one just given, and bordering a little on the ludicrous, but showing the advantage of missionary eyes abroad, to correct errors touching the origin of man, I will print the following fact, which I received from the lips of one of our African missionaries. It was reported in this country a few years ago, and accepted in skeptical circles, that a race of men had been discovered in Africa that actually outvied the monkey in the matter of the caudal attachment, or *post* appendage. The skeptical and those most susceptible to the marvellous were stirred. The question began to be asked contemptuously, what now about your Bible theory of man? And Darwin, instead of Moses, was in the ascendant with the fast-thinkers and theorists of our time.

But the sharp eyes of our missionary, who himself had seen all these startling phenomena, helped to settle the matter, and, I think, to the satisfaction of science and the skep-

tics at last. At a distance, these men seemed, as reported, to possess a superfluous appendix or suffix, but on a nearer approach the whole was ascertained to be a matter of *toilet* merely, conforming to the extreme of African taste or fashion. The fortunate discovery spoiled a bubble on the surface of superficial philosophy and rampant skepticism.

The investigations made by our foreign missionaries have assisted largely in what relates to the interpretation of Scripture and of the ancient languages. One who well knew has said, that "more light has been thrown upon the structure of language, especially of the ancient languages, and the laws that relate to the interpretation of the Scriptures, through investigations made by foreign missionaries, than from all other sources put together." They have held a standpoint of discovery that has enabled them to do this. They have been upon the ground where the Holy Scriptures were

written. They are familiar with the customs and manners, styles and traditions of the Eastern nations. And these have not much changed since the Scriptures were written. They have mastered the ancient languages, kindred to those in which the Bible was originally written. They have made thorough researches in those lands referred to in the Bible. They have come into possession of a world of knowledge that has value in the work of interpreting and translating the Scriptures. The foreign missionary goes forth to his work, the salvation of the world, with an undeviating step. He does not forget his great errand, to publish the gospel, and make Christ known to men. But he carries into this work an open eye, and comes at length to have a practised eye. He carries into it a cultivated intellect, prepared to read the various literatures, the discrepant traditions, the dark mythologies, hieroglyphics and symbols that abound in the nations and languages of olden times,

around whose history such sacred associations gather.

Look at the recent work of Dr. William M. Thompson, missionary at Beirut, styled, "The Land and the Book." Who could have written that book but a foreign missionary? It required a life of familiar acquaintance with those nations, languages and scenes, such as give to the work its marvellous interest. By reason of these labors, the Bible is now read with new interest. Light is thrown upon many an obscure passage. Things that seemed difficult and mysterious are now clear and attractive. The reader enjoys in that book half the pleasure of an actual survey of the scenes themselves. The descriptions are life-like, so that one scarcely needs the help of the eye to make them real to himself.

It is not my purpose to go into particulars with reference to works written by our missionaries. I make this one point, about which these barely indexical illustrations

gather, which is this: the researches and discoveries made by missionaries abroad, which have thrown light upon science and the interpretation of Scripture, have had the effect of bringing these into a more positive and beautiful harmony.

I will refer now to researches made in the Holy Land, years ago, by Dr. Robinson. These have great value with regard to geography, antiquity and archæology relating to Palestine and other ancient places; as also in regard to the interpretation of the Holy Scriptures. The debt the Christian world owes to that great work is acknowledged by every intelligent reader. The world of science and of letters is greatly indebted to this work of original research and discovery.

But Dr. Robinson was dependent on missionaries in the East for assistance in his work. He could not have prosecuted his researches advantageously if it had not been for their presence, their scholarship and personal aid. They knew many times as much

about the Holy Land, and matters concerning which he had need to know, as the learned Doctor himself, at the outset. They were eyes and ears for him; they were his interpreters, not only in point of language, but in the great matters concerning which he had need to learn. They led him into fields of curious knowledge, which he has so faithfully described. Drs. Smith, Riggs, Thompson and others went with him in turn from place to place, and directed his inquiries and lent him their aid.

Some of these men were as capable of doing this great work as was Dr. Robinson himself, — as Dr. Thompson, missionary at Beirūt, has proved in his own more recent and attractive volume. In the long period of their lives, as a matter of relaxation and recuperation, they have found time to assist in these researches, and occasionally to make original investigations themselves as touching geography, history and the antiquities of that part of the world.

CHAPTER XVI.

RESEARCHES IN GEOGRAPHY AND OTHER SCIENCES.

TESTIMONY OF DR. HAMLIN — MISSIONARY EXPLORERS — THEIR LABORS COMPARED WITH OTHER EXPLORERS — GEOGRAPHICAL RESEARCHES IN CHINA — JAPAN AND THE INDIAN ISLANDS — IN AFRICA — ISLANDS OF THE PACIFIC — INDIAN TERRITORIES.

REV. CYRUS HAMLIN, D. D., President of Robert College at Constantinople, a reviewer of Dr. Robinson, says: "Geography and philology are largely missionary sciences. So is a great deal of history. We should know much less of the origin of the Greek philosophy, of Plato and of Aristotle, of Gnosticism, Parseeism, Brahminism, Buddhism and the like, were it not for the missionary work in the East."

When we send missionaries to a new field, their first work is that of exploration. They are instructed to make a general geographical survey of the country, or of the parts of it to which they are sent. It is necessary to obtain some knowledge of the people, their location, and connection with other communities. Knowledge has need to be gained of their traditions and habits, government and social relations, the face of the country, and of its various capabilities. Such exploration is not always extended to every portion of these countries. But as the people are to be redeemed from barbarism, and brought into a state of Christian enlightenment and civilization by missionary labor, it is important that some general knowledge of them in these respects should be gained at the outset. This is necessary in order that the mission may be properly located and organized, and the best plan of operations be formed.

The knowledge of the geography of the

world has been obtained very largely from foreign missionaries. The facts brought to light by commerce and navigation have been limited mainly to the waters and coasts, to which these have been mostly confined. The knowledge added to the science of geography, from travellers and adventurers, is, to a large extent, unreliable. They are tempted to exaggerate, and substitute dreams of the fancy for facts obtained by patient toil. It is admitted by the greatest geographers that information obtained from foreign missionaries with regard to the surface of the earth and the different races of men, is far more complete and useful than that obtained from other sources. Our missionaries go beyond the bounds of civilization, usually, to nations and tribes that are comparatively very little known to the world. We are thus greatly indebted to these explorers who go abroad as missionaries, for the knowledge we have of a large part of the uncivilized world.

Surely if religion, with science her handmaid, is to aid in giving us a new heavens and a new earth, to be the abode of righteousness, the foreign missionary enterprise comes in as auxiliary in this final work. With stations on nearly every coast and in every quarter of the globe, in opposite hemispheres and zones, and under all heavens; possessing thus a standpoint or high vantage-ground for observation, research and physical knowledge, the missionaries of the cross hold a position that enables them to hasten onward this grand result. They carry in their hands the lamps of science and research as they go upon errands of mercy to men. And when the sciences that relate to the heavens and the earth are complete, these heavens and this earth will be in some sense new. And when the dwellers upon earth shall have learned God's law and grace as supplemental not only to natural and scientific law, but as crowning all material laws, then will this prophecy be completed in its broadest sense,

and the heavens and the earth, spiritual and temporal, will be new.

The knowledge of astromony, as well as of geography, has been of great use to our missionaries in their work, in demonstrating to the heathen the absurdity of their systems of religion, as also the falsehood of their sacred books, of their priests and systems of philosophy.

Our missionaries have given us the most reliable account we have of the Empire of China, of its geography, form of government, various philosophies and religion, its strange language and dialects, its coasts, islands, rivers, cities and grand physical features, and through a very large extent of the Empire. This quarter of the globe has thus been opened up to the view of the civilized world, and mainly through the explorations of these men. Historians and geographers are largely indebted to them for the information they have thus given the world. Contributions of great value to science are con-

tinually coming to our knowledge from this source: the fact that gives this knowledge special value is, it can be trusted! It is accurate, reliable and accumulative.

The same is beginning to be true of the Empire of Japan. Less was known of this people twenty years ago, than of almost any other nation on earth. They are an exclusive nation, insulated in their position, off from the great pathway of commerce, — refusing commercial and diplomatic relations, to a large extent, with the rest of the world. Very little was known of them till recently; the knowledge that has come to us of this empire has been in part from the pens of missionaries. They have told us of the people, of the novel structure of their duplicate government, the grandeur of their cities, the general features of the country, and the characteristics of the population. Such knowledge is all the more important to us, as we are coming into more immediate relations to that people. They are to be our neighbors on the west, an ocean swiftly crossed by steamers only intervening.

The same general facts hold true with regard to the East Indian Islands. Missionary labor has been attempted there; considerable knowledge has been gained of those vast Islands, and of the barbarous peoples that inhabit them. That knowledge will be enlarged from the same sources, and will become more and more valuable as these islands are brought into the track of commerce and into the pathway of civilized nations.

It was not the policy of the East India Company that controlled India and parts of Burmah for ages, to give the world much knowledge with regard to those countries. It was for their interest to keep the nations in comparative ignorance with respect to them. Their rich possessions were thus rendered more safe,—so it was supposed. It was not until those countries were visited by foreign missionaries, that the world had much reliable knowledge of them. The Judsons and Boardmans, with their co-labor-

ers, have told us nearly all we know of Burmah, its geography and science, manners and peoples. Almost nothing is known of Ceylon, save what the missionaries have told us,—Poor, Spaulding, Scudder and others. And as we go out upon the great Empire of India, with its two hundred millions of inhabitants, we step upon *terra incognita*, as it were, save as we learn about it from the reports and journals of foreign missionaries. There are probably some five hundred of these in all, laboring in that vast empire. Some twenty-five different societies have missionaries there. They are scattered along the whole circumference of the land. We find them on the sea of Arabia, from the most southern Cape of Comorin to the great mountain passes north; thence under the shadow of the dark Himalayas that prop the heavens; and eastward along the great river, down to Calcutta; and thence along the shore to Madras, and the Archipelago of Ceylon. There are interior establishments, as at

Madura and regions contiguous, at Ahmednuggur and places around. Thus the geography and natural history of these regions are known to us. Missions have been established there for many years. The civilization of India has been greatly advanced by them, and through the policy of the English Government, which has been essentially modified and improved by these extended missionary operations, these facts have now become a part of the world's knowledge. What would be known of the geography of India, if Buchanan and others like him had not traveled in that vast country, and given to us the results of their researches?

How greatly are we indebted to the labors and writings of Cary, of Swartz, Duff, Allen, Burgess, with a score of others, whose names I have no need to mention, for valuable knowledge with respect to the Empires of India; their history, antiquities, geographical features; manners and customs

of the people; mountains, waters, soils and vegetable growths?

But we come nearer home, to the Turkish Empire,— including Palestine and Egypt. Who has made the most accurate investigations in Egypt, and up the Nile; among the monuments, hieroglyphics and mysteries of that once proud land? We know more concerning the different nationalities that have been thrown together in that one corner of Asia, speaking as many different languages, having their literature mostly in ancient tongues that have ceased to be spoken, from foreign missionaries, than from all other sources! Their contributions to Bible geography and general science are invaluable. No countries visited by missionaries have been more fully explored than these. The mountains have been crossed and recrossed. The vast plains and deserts have been traversed in many directions, — even the recesses of the Koordish mountains have been penetrated, and all that wild region

disclosed. So with the Nestorian field, its contiguous lake and mountain; of the Assyrian field, its rivers, deserts, sites of vast cities and ancient ruins; also the cold regions of Ararat, Upper Euphrates, and Eastern Turkey, embracing the ancient Garden of Eden. That whole empire has come out to the view of the civilized world through explorations made by missionaries. What interest the journal of Dr. Grant has thrown around the Koordish people and their mountain home; also the Life of Mr. Rhea, and the writings of Perkins, Stoddard and others in the Nestorian field, of Dwight and Hamlin, Goodell and Thompson, Smith and others, in the western part of the Empire! Cities, islands, mountains and sacred places are shown to us for the first time as they exist and have existed.

We pass round to Africa. But little was known of this continent till within the last half-century, or till missionaries were sent there. The continent has been a good deal

explored since, and mostly by foreign missionaries. In the west, it has been done by those connected with the Colonies, and such as have gone out thence to contiguous and interior tribes; also by missionaries on the coast not connected with the Colonies. In the south and southeast, there are now more than two hundred missionaries in the field. Some of them, like Dr. Moffat, have been there half a century. Several in the Zulu field have been there more than thirty years. They have been driven about from place to place, from the interior to the coast, over mountains and wastes, till their knowledge of those Kaffir tribes, and of the geography of that part of the continent, has become extensive and accurate.

Contemplate the travels and explorations of Dr. Livingstone, who was sent out to Africa by the London Missionary Society. He began his tours from the Kaffir field where he was located, and has travelled east and west, from coast to coast, bearing north-

ward, taking the survey of rivers, mountains, lakes and countries over which he passed, till he has reached, as he judges, the sources of the Nile. No traveller has contributed more to geographical science, to say nothing of other valuable knowledge, than Dr. Livingstone, the Kaffir missionary.

Turn to the Islands of the Pacific Ocean: the Hawaiian, the South Sea, and remote Micronesian. Not much is known of these islands beyond the discoveries made by missionaries. They have given us about all the geographical knowledge we have of them, of their mountains and volcanoes, productions and inhabitants, climate and soil, as we shall soon show. The same is true of the Marquesas Group, of the Friendly and Society Islands, and of those distant western isles, away in the meridian where longitude commences, and west becomes east. The islands of the Pacific, that once seemed almost out of the world, have now a special importance and proximity to us, as being upon the great

highway of the nations. All accurate knowledge with respect to them and their inhabitants, is of special value to the civilized world, particularly to us.

Missionary operations, under different Boards, have been carried on among the aborigines of this continent, both east and west of the Rocky Mountains. The knowledge thus obtained of the territory occupied by these Indians, has been of the greatest value to the white settlers that have occupied their lands, as the tribes have receded by conquest or treaty to new territories. It has been of use to the government, as also in the management of our Indian affairs. The knowledge gained of our western frontier, of its rivers, mountains and prairies, and of the character of the red men that once possessed them, and obtained their scanty living from them, enters into our early records and archives. It is a valuable contribution to geographical, as well as to other knowledge.

I have but indicated these facts, but enough

has been said to show that in the field of knowledge relating to geography, with kindred topics, our foreign missionaries have been of great service to the civilized and scientific world.

Very much of this kind of knowledge, communicated by foreign missionaries, has been given out orally, or in unpublished letters and writings. It has not been embodied always in scientific treatises, so that reference cannot be made to it in definite form in all cases. And yet it has value. It enlightens the public mind. It is widely diffused, and enters into the staple of the public thinking and of popular knowledge. And yet very much of it is in a tangible and useful form in our public libraries.

CHAPTER XVII.

FURTHER CONTRIBUTIONS TO SCIENCE.

THANKS OF HERSCHEL TO OUR MISSIONARY — SILLIMAN'S JOURNAL — REFERENCE TO CHAMPION — TESTIMONY OF COLBURN — WINSLOWS.

THE simple facts of science that seem of little value to the casual reader, often are of the greatest value to scientific men. The history of comparative botany, geology and mineralogy dates back to the missionary era. It would take volumes to embody the facts brought out to notice from this source. Meteorology and experimental astronomy are greatly indebted to observations made on missionary ground. I have seen a letter from the celebrated astronomer, Herschel, expressing thanks to

a missionary in Persia, Rev. D. T. Stoddard, for important meteorological discoveries. He pledged to Mr. Stoddard a vote of thanks from the Royal Society.

We have, in *Silliman's Journal*, a description of a collection of geological specimens from Egypt and Syria, presented by a missionary at Beirūt. The same journal speaks of collections of rare and hitherto unknown minerals forwarded by a missionary in Greece.

The lamented Champion wrote an article in that journal, of great value, upon the botany and geology of the region around the Cape of Good Hope. This journal speaks of a large collection of bones sent by a missionary in New Zealand to a geologist in New England. Some of these were remains of gigantic birds, which are supposed to have flown in the air and waded in the waters of the pre-adamic earth. Most of these bones belong to extinct species of animals, hitherto unknown to scientific men. This missionary gives an account, also, of the general geological aspect of New Zealand.

Our knowledge of the Esquimaux of the North, and the native Greenlanders, is derived mostly from the early Moravian missionaries. Says Colburn, in a most interesting paper upon this subject, "But for researches of missionaries, the whole peninsula of Farther India would be in great part a *terra incognita*." Gobat, Krapf, Izenberg, and Redmann have increased our knowledge of Abyssinia and the more southern countries of Asia.

Carl Ritter, the prince of geographers, who, as he acknowledges, could not have written those vast works like the Erdkunde, if it had not been for foreign missions, says: "Their communications, diffused through essays, quarterlies and various other publications, taking wings in the way of illustrations, by orators and historians, in imagery used by poets and literary writers, have become a part of the world's knowledge. The psychologist thus determines conditions under which the mind can develop the strange

notions prevalent among the nations: the ethnologist discovers in these facts how to account for the changes wrought in the type of different races by change of circumstance, climate and condition."

In the department of archæology and of antiquity, as connected with monuments, hieroglyphics and inscriptions found in exhumed cities, missionaries have rendered essential service to literature. In one of the halls of Bowdoin College are large slabs from the ruins of Nineveh, furnished by a late missionary at Mosul, Rev. H. B. Haskell, M. D., covered with inscriptions in the strange language (Assyrian) spoken at an early period in the East. Some of these inscriptions are of use in a historical point of view, others as confirming the truth of Scripture. Some of them are valuable as identifying localities, — and all of them in showing the state of the language, customs and manners of these people when such mystic records were made.

Rev. Miron Winslow, long a missionary in India, prepared the great Tamil and English dictionary. Rev. Dr. Spaulding, of Ceylon, compiled an English and Tamil dictionary. Dr. Mullens, in his work on the Vedas, opens to the English scholar the learning and religion contained in the Hindoo Shasters. The original Sanscrit in which those Shasters were written, embodying their false notions of astronomy, geography and science generally, they have translated into English, with much of the beautiful poetry in the old Hindoo literature. These works, in which Burgess had a useful part, have enriched our literature, and widened the field of curious knowledge. The translation of the Hindoo books of astronomy by the Rev. Mr. Hoisington, missionary in India, has value in scientific circles, as showing the curious methods of the orientals in solving mathematical and astronomical problems.

The works above alluded to, with that of Mr. Ward, a Baptist missionary in India,

are found in our best college libraries, and have become a part of our permanent literature.

In the department of philology, to which reference has been made, valuable helps have come from missionaries. Mr. Bryant, late missionary in South Africa, had an article in the "Journal of the American Oriental Society," upon the Zulu language. There is another from Rev. L. Grout upon the languages of South Africa; another from Mr. Wilson of the Gaboon, upon the languages of Western Africa. These papers have value in the light they throw upon comparative philology. They go into the origin of the tribes, points of resemblance and difference, discuss the effect of habit, climate and other causes upon tribal development and difference. They show where, when and how they came to diverge. "There is a great field of time which may be properly called the ante-historic period," says Colburn, "and it is the province of ethnology

to follow indications afforded by accumulated facts from observation and science, into this dark realm where both history and tradition are silent. The study of the Sanscrit, in connection with other languages, has shown conclusively that the Grecian, Germanic and Scandinavian peoples belong to the same family with the early possessors of India; and a comparison of words, in their variations from the ground-forms, shows the relative periods when these tribes separated from the parent stock. The museums connected with the different missionary rooms and elsewhere are in themselves an encyclopedia of instruction upon the arts and customs of savage nations."

Examine the collections found in the museums of our Colleges and Theological Seminaries, and you will find that they are furnished in large part by foreign missionaries, thus enriching greatly the sciences of mineralogy, zoölogy, geology, botany, conchology, metallurgy and the like.

At the different missionary stations abroad, as was indicated, accurate meteorological tables are kept, recording the observations made regularly every day for a considerable period of time, which gives essential aid to general science.

Our missionaries in the Pacific are thought to have demonstrated that those thousands of islands were once settled by men of a common origin. So the original seed, or parent stock, is satisfactorily ascertained. How came they to this result? By reducing those many languages to form, and bringing them within the range of philosophical investigation and classification.

The Ethnological Society in New York rarely holds a meeting when papers from missionaries on this topic are not read. At one meeting, a fourth part of the time, it is said, was thus taken up. At another, half a dozen documents were reported from foreign missionaries.

"Missionaries have furnished the means,"

says one, "that enable the German in his closet to compare more than two hundred languages with one another. He has at his command the almost unpronounceable words in which Eliot preached, the monosyllables of China, the lordly Sanscrit, the multifarious dialects of modern India, the smooth languages of the South Sea Islands, musical dialects of the African tribes, and harsh gutturals of the American Indians, and of various other oriental peoples. With such materials at hand, he can trace out the general law that underlies all languages, as well as point out the specific principles in each."

"In the poetry and philosophy of those far-off periods, may be seen the ideas that are brought forth with so much blowing of trumpets in our day. They were as familiar as household words to men who lived before Agamemnon, and who grappled with the gigantic conceptions of oriental antiquity. The sickly sentimentalism or pale pantheism of an Emerson and those who ape him, is but

as the varnished playthings of a child beside the somber majesty of the pyramids, when compared with the stern, stately, terrible pantheism of Sanscrit philosophy," into the secrets of which our Christian teachers of India have led us, and the folly of which have helped to demonstrate.

CHAPTER XVIII.

DISCOVERIES IN THE SANDWICH ISLANDS BY MISSIONARIES.

THE HIGH AND LOW ISLANDS — PROF. SILLIMAN — RECORDS FROM HIS JOURNAL — CAPE OF GOOD HOPE — REV. D. T. STODDARD — DR. SMITH — DR. BEADLE — DR. WOLCOTT.

THE Sandwich Islands, it is now well known, are of volcanic origin. The same is probably true of all the elevated islands of the Pacific Ocean. In fact, the islands of that great expanse of waters, covering nearly half the globe, have their origin either from the force of volcanic fires lifting them up from the deep, or in the action of the zoophytes building them up slowly from the same. The latter class of islands in the central Pacific, called the Low

Islands, constructed by these little coral architects, raise themselves but a few feet above the level of the sea.

The true theory of the coral islands has been furnished or corroborated to the scientific world by the observation of missionaries. Coan, the Gulicks and others have been eyes in the far-off seas to scientific men in our own land, such as Agassiz, Dana, Silliman, the Hitchcocks and others. They have helped to corroborate and demonstrate the true theory concerning the structure of these Low Islands, that are but tombstones of sunken volcanic islands. Depressions of the earth beneath the ocean had brought these once elevated islands gradually below the surface. But as the subsidence slowly went on, the little coral workers upon the reefs around kept at their business, building up nearly to a level with the water as the island was gradually settling,— their progress upward keeping pace with the progress of the mountain downward, till the latter was totally submerged; (or the theory of a growth

may better suit the facts.) A slight subsequent elevation perhaps brought this wonderful zoophyte masonry above the waters. Within this vast circle is a lake or lagoon nearly encompassed by this new formation of coral substance. This is softened by the action of the elements into the qualities of earth or soil, and this encircling land is styled an atoll.

These investigations have been very thorough and extensive, and have been received with proper recognition and enthusiasm by the scientific world.

Another class of the Pacific islands had shared a better fate. They are their own monuments still. They signalize not the sinking of mountains by a subsidence of the earth, but the primitive upheavals by action of central fires. Their story is told by the crater, not by the lagoon. Extinguished fires, ever and anon bursting up through cinders and ashes, instead of the calm sea within that listens to the thunder of the outside ocean,

mark the history of the larger islands of the Pacific.

The reader will find in *Silliman's Journal*[1] a graphic notice of the volcanic phenomena of the "Bland" of Hawaii. It is in a letter to Prof. Silliman from one of our missionaries. He speaks of various phenomena connected with that volcano and its eruptions, as of other important observations made in the Island. (See extract made in the *Journal* from a tour around Hawaii.)

The same journal has a letter from Rev. Joseph Goodrich,— dated April 20, 1825,— which gives the earliest information of the Volcano Mouna Loa on the Island of Hawaii. The eminent Professor says: "The whole article is a telling tribute to the zeal and value of the missionary enterprise."

Rev. Charles S. Stewart, formerly missionary at Hawaii, gives an interesting account of the volcano of Kilauea. The notice is too long to be used here.[2]

[1] Vol. xi. 1826.

[2] See Dana's Rept. of Geology of the Pacific. Sill. Jour. Vol. xi. p. 362.

In another number of same journal there is a report on the minerals and rocks of the Sandwich Islands. These notes are illustrations of his former papers, and are a valuable contribution to mineralogy and geology.

From the same journal we have papers by Stewart and Goodrich, giving valuable information with regard to the Hawaiian volcanoes generally. These papers report careful observations on the moral and civil progress of the inhabitants of the islands.

Mr. G. afterwards made a contribution to Yale College of a collection of specimens, gathered from the Sandwich Island volcanoes. They are among the rare curiosities of the College Cabinet at the present time.

Rev. Mr. Bingham, in a communication to the above journal, describes the fall of the meteorite Sept. 27, 1825, near Honolulu. The editor of the *Journal* acknowledges his indebtedness to Mr. Bingham for five specimens of this fall.

The valuable work of Ellis and Thurston on Polynesia is well known to the scientific world, and bears striking testimony to the intelligent industry of these missionaries in the service of sound learning. Prof. Silliman declared that "it would be impossible for the historian of the islands of the Pacific to ignore the important contributions of American missionaries to the departments of science."

Rev. Titus Coan, of the Sandwich Island mission, has long been the faithful reporter of the volcanic phenomena of that remarkable region. His letters to the *American Journal of Science*, written in his own free and graphic style, with abundant and valuable illustrations, cover a period of thirty years.

The reader will find in the same journal an extended paper on the topography and geology of the vicinity of Cape of Good Hope, written by Rev. George Champion, before alluded to, a man of remarkable mental and Christian culture. He gave the

whole of his large fortune to the American Board, and with it *himself*, to go to one of the hardest missionary fields in the world. It was comparatively little that he lived to accomplish in one point of view, for his career was brief. It was brief, but brilliant in the light shed upon science and knowledge, and illustrations given of Christian consecration.

Important contributions to natural history, especially of the African gorilla, have been sent to Boston. Among these contributors is the Rev. Mr. Savage, of the Gaboon mission.

I have referred to Rev. David T. Stoddard of the Nestorian mission in Persia. He diligently cultivated his scientific tastes while abroad. He kept his health and buoyancy by the sharp watch he kept of every thing that touched the heavens or beautified the earth. The auroras as seen in those clear skies, had to pay tribute to him. The meteoric showers made their contributions to his

observations. The planets and stars seemed attracted by his fine telescope. The milky way broke into atoms as pierced by it. The stars never twinkled above the forty-fifth degree to his clear eye. He was a watchman quick to penetrate the skies for the men of science in Europe and America.

Nor was the late Dr. Perkins, of the same mission for thirty-six years, idle in the department of science and learning. "He has been an industrious collector of facts and specimens, illustrative of science and antiquarian knowledge."[1]

Dr. Azariah Smith, missionary at Aintab and elsewhere, was by taste and education a man of science. Prof. Silliman says, "He did much to promote our knowledge by his accurate habits of observation and description of what he saw. Besides the whole curriculum of theological study in its most thorough manner, he devoted himself to medical and surgical pursuits, and with such zeal as to

[1] Prof. Hitchcock.

make himself a most skillful physician. He studied those parts of the common law, also of the civil and international law, which he considered to be useful. Natural history and general science, including astronomy and meteorology, were carefully, even zealously, pursued by him." Dr. Smith published in the *American Journal of Science*, Vol. 39, p. 134, On Electricity. Vol. 49, p. 113, on the Ruins of Nineveh. Vol. 2, p. 72, Thermometrical Observations in Western Asia. Vol. 5, pp. 141 and 297, Additional Notices of Nineveh. See also papers in the *Missionary Herald*, Vols. 47 and 48.

The Rev. E. R. Beadle, D. D., formerly missionary of Beirūt, now pastor of a Presbyterian Church in Philadelphia, was a zealous naturalist. "To him," says Prof. Silliman, "we were early indebted for valuable contributions from Mt. Lebanon." He refers to another missionary, name not given, to whom he was indebted for his early knowledge of the basaltic columns of the

Columbia River, and for many other geographical facts that had fallen under his critical notice.

Prof. Hitchcock of Amherst College says: "There is hardly a single one of the seventy missionaries that have gone out from this Institution, that has failed to furnish us with some scientific and literary matter.

"There are thousands of specimens of rocks, minerals, fossils, and fragments of historic association, that lie as cherished treasures in our cabinets and public libraries.

"And in specimens of pressed animals, our collections are equally rich from the same sources. Birds, quadrupeds and insects adorn our shelves, that no money could have secured.

"Rev. W. Walker, of the Gaboon mission, in Western Africa, sent us a full-sized gorilla, one of the most perfect specimens of the kind in the country.

"Rev. Dr. Van Lennep and Rev. Story Hebard furnished valuable aid in making some papers on the geology of Palestine.

"Rev. Ebenezer Burgess read a paper before the American Association of Science, on the geology of India and the Cape of Good Hope.

"Dr. Justin Perkins accomplished still more, probably, in determining the geology of Persia, by furnishing specimens and facts to my predecessor."

Rev. Dr. Wolcott, now of Cleveland, Ohio, made some original investigations in the Holy Land, which were communicated to Dr. Robinson, who published an account of them in the Bib. Sacra, 1843. Carl Ritter, in his great work, "Geography of Palestine," refers to those observations scores of times, with very kind allusions.

Dr. Wolcott discovered an ancient subterranean passage, large and vaulted, under the Mosque el Aksa, and effected an entrance into it, afterward introducing Mr. Tipping, an English artist, who took several fine drawings of it. It is said to be one of the most impressive and interesting relics of the ancient city.

Dr. Hackett, Smith's Bible Dict. 24–28, Art. "Dragon's Well," refers to explorations, made by Mr. Wolcott by night, of excavated chambers connected with a deep well near the harem. These subterranean wonders, which Barclay and others have since attempted to explore, are still a part of *sub terra incognita*. Our missionary was the first to risk a careful exploration.

The same work makes particular reference to the discovery of the aqueduct from Solomon's pools, by which water was brought to the temple: a matter of curious interest, relating to antiquity, and particularly to that building of which God was the architect.

In an excursion from Jerusalem to Hebron, Dr. Wolcott discovered and identified the ancient valley of Berachah, in the modern Wady Bereikūt. This brother discovered and identified the ancient castle Bethzur in the modern ruins of Beitsur. The same discovered and identified the ancient Jewish town of Beth-anoth, in the ruins of modern Beit Ainum.

Messrs. Wolcott and Tipping were the first to visit and identify the remarkable ruins of the modern Sebbeh, and confirm the theory of Robinson and Smith, who had only seen these ruins at a distance, that Sebbeh was the ancient Jewish fortress of Masada.[1]

In a journey from Jerusalem to Beirūt, between Nabulus and Nazareth, Mr. Wolcott discovered and identified the ancient Caparcotia in the modern Kefr Kūd. Carl Ritter's Geog. IV. 329. The great geographer, Ritter, refers to the visit of our missionary to the ancient Megiddo, on the western border of the Plains of Esdraelon, where he examined and described the remains, and confirmed the theory of Robinson and Smith.

In his missionary tour, Dr. Wolcott attempted a route through the interior, from Tiberias to Sidon, which had never been traveled by modern tourists. This region had not been known to modern travelers till the tour of Mr. Wolcott. He took obser-

[1] Bib. Dict. (Hackett), Art. "Masada," 62-66.

vations of Mt. Lebanon from points whence it had not before been noted, and was the first to make records of its double summit. Robinson refers to this fact as explaining the use of the plural, *Hermons*. Ps. 42 : 6.[1]

In Bib. Sac. Oct., 1866, and Jan., 1867, on "The Topography of Jerusalem," Dr. Wolcott disposes of the theory which Mr. Furguson, an English architect, had advanced respecting the identity of Zion and Moriah; also the Mosque of Omar and the Church of the Holy Sepulcher. In Bib. Sac. Jan., 1868, in an Art. of forty pages on "The Site of Sodom," Wolcott refutes the theory which Mr. Grove had advanced, to which others had given their assent, that the Cities of the Plain lay north of the Dead Sea. In an article of thirteen pages on "The Land of Moriah," this writer answers the theory which Dean Stanley started in modern times, and more remote writers had advocated,— in which an attempt is made to identify Moriah with Gerizim.

[1] Bib. Sacra; also Ritter's Geog. II. 163, 164.

CHAPTER XIX.

TESTIMONY OF SCIENTIFIC MEN CONTINUED.

PRES. OF THE AMERICAN ORIENTAL SOCIETY — BALBI — HARRIS — DR. WILSON — DR. ANDERSON — PROF. AGASSIZ — CARL RITTER — PROF. PEABODY — DRS. SMITH, DWIGHT, PERKINS AND THOMPSON — CLOSING OBSERVATIONS.

IN the Inaugural Address of Dr. John Pickering, first President of the American Oriental Society, it is observed: "Our missionary establishments are more active than those of any other nation, particularly in relation to the languages and literature of different countries, and I believe we may, without fear of contradiction, state as a fact, that among our missionaries we have a greater number of proficients in the various languages of the East

and other parts of the world, than are to be found among the missionaries of any other nation."

Appended to this address there are brief statements respecting the operations of the American Societies and their missionaries, of which Dr. Pickering remarks: "They will abundantly justify the views taken of their extent and importance in the cause of *learning* alone, without any reference to a higher motive, which originally prompted these efforts of a Christian community to benefit their fellow men."

Prof. W. D. Whitney of Yale College, and Secretary of the American Oriental Society, says: "I have a strong realization of the value of missionary labor to science. The Oriental Society, which has been in no small measure the medium through which the result of such labors on the part of American missionaries have been given to the world, has been much dependent on them for its usefulness and importance. There would hardly

be occasion for an *American* Oriental Society at all, but for them,—so few are there in this country who are devoted to Oriental studies. They are worthily engaged in advancing the work of their predecessors, those missionaries by whom the ancient world was converted to Christianity.

"The students of the ancient languages and literatures well know what are their obligations to those devoted men. Religion, commerce and scientific zeal are the three instrumentalities now rivaling one another in bringing new regions and peoples to light, and in uncovering the long buried remains of others, lost or decayed; and of the three, the first is still the most pervading and effective.

"As regards our American missionaries in particular, I have heard the manager of one of the great Oriental Societies abroad speak with admiration of the learning, good sense and enterprise which their labors disclose, and lament that the men of his own people were so decidedly their inferiors.

In examining the volumes of the American Oriental Society, I was astonished to find that in the first five, in octavo form, more than a thousand closely printed pages had been contributed by foreign missionaries, showing their industry in the direction of science and literature.

Rev. Lewis Grout, for twenty years a missionary of the Board in Africa, has written a volume entitled "Zulu Land," pages 351. In this we have the early history of Natal and adjacent regions, their geographical features, the origin and relation of the Zulu Kaffir and other African tribes, their government, superstitions, literature, and language, — geological features, botanical productions, and much pertaining to the natural history of the country. The *New Englander* says: "We have evidence that the book has the accuracy of a photograph." The *North American Review* regards the volume as an important contribution to the religious and the political history of the times.

Balbi, the great encyclopædist, is enthusiastic in his praise of missionary adventure and discovery. He says: "Numerous materials for the comparison of languages have been collected at various times. In this field, along with many other useful laborers, the ministers of Christianity have occupied the first rank. To the zeal of the Moravians, Baptists and other Protestant missionaries, the ethnography that classifies men owes its acquaintance with so many nations —hitherto unknown — in India and other regions of Asia, in various parts of America and Oceanica, along with the translation of the Bible, in whole or in part, into so many different languages."

Harris, author of Mammon, says: "The Christian researches of Buchanan in India, and of Jowett in the Mediterranean, Syria, and the Holy Land, the journals of Heber, the biographies of Martyn, Hall, Turner, Thomason, Brown and others, the periodical account of the Serampore Brethren, and

the reports of our missionary institutions, are of great value to the historian and the naturalist."

Dr. J. L. Wilson, who labored nearly twenty years as a missionary in Western Africa, published the result of his inquiries and observations in a useful volume in duodecimo form. It is a standard work of its kind.

Dr. D. O. Allen labored twenty-five years as a missionary in India, and gave in a volume of more than six hundred octavo pages, a faithful description of the country, ancient and modern. The volume has great value in a historical and scientific point of view, as well as being a faithful missionary record.

Dr. Anderson says: "Williams's Middle Kingdom, in twelve hundred pages, is probably the best account ever published of the Chinese empire, as it had been and was in 1848."

Prof. Agassiz, referring to the fact that

a missionary in Asia had just promised to send him specimens of fish, says: "Few are aware how much we owe the missionaries, both for their intelligent observation of facts, and their collecting of specimens. We must look to them not a little for aid in our effort to advance future science."

Carl Ritter, in his recent work on Palestine, says: "The *Missionary Herald* is where the reader must look to find the most valuable and instructive documents that have been sent home by the agents of any society, and where a rich store of scientific, historical, and antiquarian details may be seen."

The *Herald* is a medium through which a great amount of scientific knowledge goes into Christian and popular reading. Scientific journals quote freely from this publication. It thus enlarges the domains of useful knowledge. These missionary journals are at the bottom of a large part of that multifarious knowledge which permits the present age to call itself the age of intelligence."

Prof. Andrew P. Peabody, of Harvard College, a distinguished scholar, and a firm friend of the missionary cause, speaking of the *Herald*, and of the communications of the missionaries, says: "If we were to leave out of thought its prime purpose of enkindling and sustaining zeal in the great work of evangelizing the world, and regard the *Missionary Herald* solely as a journal for the dissemination of knowledge and the advancement of learning, it would easily hold the first place among the periodicals of the age."

Says another, who has made the sciences a specialty: "The contributions of our missionaries to the different departments of science are almost endless. These are mainly in definite and accurate details, filling up the bolder outlines that others have traced. Very much of the value of their labor in this direction consists in the accuracy and reliableness of their representations, in contrast with the marvels and crudities of other irresponsible explorers."

Speaking of the value of the *Herald* in these respects, Dr. Anderson, for many years Foreign Secretary of the Board, bears this testimony: "The details show by what efforts men of diverse characters and genius succeeded or failed in first gaining the confidence of communities as diverse as themselves; in awakening the desire for improvement, and securing interested attention to new ideas of human life and destiny; the multifarious workings of mind, when imbruted by heathenism, or when misled by a corrupt Christianity, both in seeking and resisting Christian truth; the action of hierarchies and governments, half civilized and uncivilized, when disturbed by the advance of light into their dominions; how schools, where schools were wanting or worthless, have been started, conducted, modified according to circumstances, multiplied and made to grow into systems of popular education, leading on to the establishment of higher institutions, — literary,

scientific and professional; the Christian experience of individual converts, showing the inward struggles through which a multitude of minds, of various character and condition, have attained to the intelligent and cordial reception of Christian truth, and resulting transformations of character; the planting and training of churches in forms varying as the exigencies of each required, and their various degrees of success; the influence of advancing Christian light and morality on the action of governments, even to the extent of their peaceful reconstructions in better forms and on better principles; the transformation of society, by the gradual adoption of the industry, commerce, arts, comforts, and decencies of civilized Christian life. The men and women by whose labors all these things have been done, have so described them from day to day as they occurred, that the Christian world might understand, appreciate and sustain their labors; and that minds com-

petent to the task might suggest every possible improvement in the modes of conducting them. These accounts, either in the words of their authors, or carefully and skillfully condensed, fill the greater part of these thirty-nine octavo volumes: forming a library which has been and is now studied with intense interest, not only by the prince of geographers, Carl Ritter, and other literary and scientific men, but by statesmen of the highest order of intellect, who have no sympathy with its religious spirit."

The History of the American Board, written by Dr. J. Tracy, in 1842, was compiled chiefly from published and unpublished documents in his hands at the time. It is an invaluable contribution, not only to missionary literature, but to general knowledge and learning.

Dr. Anderson published, in 1862, *The Memorial Volume*, which is a condensed summary of the most valuable knowledge relating to the great missionary prog-

ress of the last half-century. It is the record of an enterprise that undertook the work of Christian civilization in heathen and half-civilized nations. As a memorial work, it has hardly an equal in point of style, and in the subject-matter treated.

More recently this author published a volume entitled "The Hawaiian Islands," soon after he had journeyed over those islands. This book, though it treats mainly of missionary matters, goes into the general and natural history of the islands, giving a description of the people, their origin, habits, and improvement; also of the islands as such, their physical features and peculiarities so interesting to scientific readers.

This book, in connection with one published by his daughter, Mrs. Street, of Wiscasset, Me., who accompanied the Doctor on that tour, and saw with even a more curious and æsthetic eye than the father himself, together with Dibble's "History," and Bingham's "Twenty-one years as a Missionary" at the

islands, gives a graphic as well as exhaustive history of those interesting lands.

Just after the Grecian independence had been achieved in 1829, the Greek Islands were visited by Dr. Anderson and Eli Smith, one of the missionaries in Turkey. Dr. A., on his return, published a volume, which received honorable notice from the Royal Geographical Society in London, as a valuable and much needed contribution to geographical science.

Soon after, in 1833, Rev. Messrs. Smith and Dwight made a general tour of exploration through Asia Minor, including Armenia, and into Georgia and Persia, with a visit to the Nestorians. It was published in two volumes. It was reprinted in London, and highly commended in some of the leading English Reviews.

In this connection I will speak of a volume entitled, "Residence of eight years in Persia among the Nestorians and Mohammedans," in more than five hundred octavo

pages, by Dr. Perkins. This book has the appearance of having been written by one who held not only a graceful pen, but saw with a critical and æsthetic eye.

The periodicals of our missionary Boards, diffused over the country generally, are replete with the records of travels, observations and discoveries of missionaries. They become a sort of circulating library of historical facts and scientific knowledge for the masses of the people.

Till recently, art and science had traversed but few fields. Now they have gathered the wealth of the world. But who have been the largest contributors to this wealth? Who have been the most diligent explorers to obtain accurate knowledge of the nations? It is those who have gone to preach the gospel to the heathen. As successful explorers and discoverers in fields covering scarcely less than half the globe, there is no class of men that outrank foreign missionaries. Their high motive has urged them

on. We owe more to missionary adventure and discovery for the knowledge we have of this world, its peoples, their thinking and habits, than perhaps to any other source. So far as foreign missions in these ways have tended to guide popular thought, to give breadth to knowledge, and to enlarge the treasures of science, they have done a service to mankind which money could not repay.

TOPIC VI.

OUR INDEBTEDNESS TO MISSIONS AS CHURCHES AND CHRISTIANS.

CHAPTER XX.

EFFECT OF FOREIGN MISSIONS ON CHRISTIAN THEOLOGY.

SPIRITUAL NATURE OF MISSIONS — DISCRIMINATIONS — IMPORTANCE OF THEIR AID — ILLUSTRATION OF THEIR ACHIEVEMENTS — HOW THESE EFFECT MEN'S REASONING AND ESTIMATION OF CHRISTIANITY.

FOREIGN missions are primarily for the heathen; they are profitable to them principally; but are profitable likewise to those engaged in them at home. This fact we have attempted to show in several distinct Topics. We are now to show that foreign missions have been profitable to us as Christians and churches. They have been a blessing to the denominations that have been engaged in them. Their influence has been felt on Christian character and culture,

in promoting growth in grace, religious development and personal holiness.

The impression has prevailed to some extent that foreign missions are of use only to the heathen; that they are an almost unrelieved burden to the *Christian* world; a draft upon their prosperity and patience even. But this is not true; and it is high time that this notion, and such disparagement of the noblest work of the age, be removed. The work of missions is profitable to us as Christians and Churches every way. They are a privilege to the Christian world, as well as a blessing to the heathen world. They are not a loss, an outset, a burden, but are a gain to us, both in temporal and spiritual things. There are no gains, indeed, so much to be coveted as spiritual gains, and there are no losses so much to be deprecated as spiritual losses.

The good gotten from foreign missions by those engaged in them is incidental and reflexive, but none the less real and useful

on that account. Such is the order of things in the divine economy, that blessings imparted are reactive or retrospective often in their influence, and affect the giver as well as those upon whom they are bestowed. The blessedness of giving and doing for Christ's sake is real, is all our own, and nothing can take it away from us; while at the same time, the blessing bestowed reaches others and still others on to the end of time.

The work of foreign missions is not a work carried forward in view of any respectability, convenience, or profit to those engaged in it, as is the case often in efforts to support the gospel at home. We go to the work of missions for the good they will do others, and those whom we have never seen. We do not undertake them for personal benefit, or because they are supposed to benefit our nation or community, as in efforts for our own parish or church; we support them as a foreign enterprise, for the

good of those far distant from us, and with no thought of any good to come to *us* in return. The work, in this aspect of it, becomes a disinterested work.

But while this is the grand motive to foreign missions, there are moral benefits and compensations that come to us as a consequence of the work. This refluent influence is all the more profitable and significant because it is spiritual and pertains to imperishable things.

Works of disinterestedness are surest to react for good upon the doer. The good measure pressed down, shaken together and running over, promised to those that give, is for those that give disinterestedly; that give the best, and hardest to be parted with. There is no giving nor doing that is so profitable as the kind that excludes self, and necessitates personal sacrifice without the hope of personal gain. There are no acts nor gifts so precious to Christ as those that are intended to save the

souls of men. We should expect, then, that the best gifts of God, his richest favors, would be for those who do most and suffer most to save men, and to save those they have never seen. We should expect that the work of foreign missions, carried on in the spirit of Christian benevolence, would strengthen the Church of Christ, and kindle to a purer flame the spirit of piety in Christian hearts. But to the foundations!

Look at the bearing of this work on the interests of *Christian Theology*. Missions have done much to strengthen the argument in favor of Christianity. I affirm their profitableness to us spiritually from this point of view. This is fundamental. Whatever helps to authenticate and establish the Christian religion, upon which all good institutions and influences rest, is a spiritual good; it is a rational good; it is a personal good.

No argument in favor of the Christian religion is more conclusive than the one

derived from its achievements in the world. Every religious system must bear to be put to this test. By their fruits ye shall know them. The system that will not stand this test of results is a failure, and must be set aside. On the other hand, a system that benefits the world spiritually and permanently, is proved to be from God.

Foreign missions have brought a new element of strength to the proofs of Christianity as a system. The gospel has been tested among the nations on an extended scale, and in circumstances the most unpropitious. It has been tried and proved in point of efficacy where peoples were sunk to the lowest depths of barbarism. It has stood the test where all other influences had failed. It has elevated races and peoples that nothing else could reach. It has been authenticated as divine by the splendor of its achievements.. It has been tried upon the cannibals of the Feejee Islands, upon the savages of the Marquesas Group, and with

marvelous results. Nowhere on earth, fifty years ago, was human nature sunk lower than at the Sandwich Islands. More than half the children born there were put to death in their infancy. Every form of moral restraint had been taken off from the people on many of the Islands. The Tabus, with the cumbersome system of idolatry, had been abolished, that the people might be more free to indulge in chosen wickedness. The intellect and heart had gone to a fearful depth of debasement. The vices had been multiplied and intensified by contact with foreigners, who had visited those islands for gain, or had gone there for lawlessness and licentiousness.

And, worst of all, the natives were satisfied with their condition. They did not wish for any change. They had no desire to rise in the scale of intelligence and morality. Consequently there was no human standpoint from which to commence the work of elevating and civilizing them. They preferred to

live without God or gods in the world. It was paradise to revel in wickedness as their ancestors had done. They sought to outrival their ancestors in wicked and abominable deeds.

But the gospel came to them. It was preached to them in love. It took effect. It reached their minds and consciences. Its influence began to be great upon the people, especially upon those in power. There were conversions; churches were formed, and houses of worship were built. Men left off their vices, and led Christian lives. The language was reduced to form. Schools were established. A new aspect was put upon the nation. The Spirit came down in a marvelous outpouring, and many thousands were converted. The seal of God's special approval was thus put upon the work, and a new seal, too, of great significance, was put upon the truth of Christianity that had accomplished the work. This change at the islands was of itself a

great good, as measured by its thoroughness and extent, the worth of the soul and the length of eternity. But we are bound to consider the effect of this upon Christianity itself; not, indeed, as to its principles or substance, but with respect to its evidences and sanctions in the appreciation of a world for which it was established. The *principles* of Christianity are established. It is done forever. They are unchangeable, and can never be shaken. But it is otherwise with the *Evidences* and development of Christianity. These change; these are strengthened or weakened according to circumstances, successes and reverses. Evidences are relative; principles are absolute. Those are affected by circumstances, developments and influences; these are positive, are permanent.

The evidences of Christianity are thus strengthened in the view of reason by demonstrations of its power and supernatural agency in the world. The foreign missionary work has thus fortified the argument in

favor of the Christian system. A religious system that has served to change gross barbarism and wretchedness into an orderly and civilized Christian state, is proved to be from God. Next to the miracles of early times, these modern achievements of the gospel demonstrate its divine origin.

The inductive evidence thus brought out in favor of the Christian system,—I mean evidences derived from authenticated facts, accumulated successes and triumphs under such unfavorable circumstances,—is hardly less conclusive than the *supernatural* proofs that accompanied its introduction into the world. God's voice out of the heavens could scarcely be more emphatic and audible than his voice among the nations now. The power that could roll back the sea, and change it into marble, is not more evidently divine, or powerfully demonstrated to the world, than the power that could roll back this ocean of dead heathenism, and put in its place a Christian civilization. If he who

healed the sick and raised the dead gave proof that God was with him and wrought by him, so does the missionary, whose words of truth raise men and nations that are spiritually dead.

Skepticism finds ways to meet other kinds of Christian evidence drawn from reason, analogy and Scripture, — but proofs brought from facts, or fields of Christian conflict and conquest, where the gospel has elevated men, raising the family institution from ruins, establishing good government and equal laws, promoting industry and thrift, and putting upon society the crown of intelligence and virtue, cannot easily be resisted.

So it is that Christian missions have strengthened the evidences of Christianity, and added the crowning argument of achievement and conquest among the nations that were sunk lowest in barbarism. Christian theology thus stands on higher ground by reason of these successes. It has a

firmer basis in human belief. Those achievements in some parts of the heathen world, as in Madagascar, have been of the nature of *miracle* itself, in this matter of positive demonstration. These moral miracles are really no less conclusive than the miracles wrought anciently upon the elements and materials of nature. Christ said, if ye believe not me, believe the *works!* I take it that he meant spiritual works, not less than natural or material works. For those, not less than these, were miraculous or supernatural, though the nature and ends of the miracle were different in the two cases. The kind of miracle wrought in nature, skeptical philosophy has assumed to set aside on the ground that it is easier to conceive that the human senses should be deceived, than that the order of nature should be changed. But the order of nature has been changed by means of the gospel: The order of human nature, corrupt nature, in its worst form and developments

of wickedness! This fact has to be acknowledged and accounted for. Skepticism cannot meet it. This moral miracle has been wrought. Let skeptical men account for it.

This accumulative evidence in favor of Christianity is one of the reflex results of foreign missions. It is one of the most valuable influences that have come in return to the Christian world for their efforts. It is not easy to estimate the worth of this form of proof. Christianity is the highest influence for good among the nations; but its value depends on its development and demonstrations of power. Its influence is augmented by proofs given to the world of its regenerating power upon the individual and upon the race.

The moral condition of this world is affected more by this question, touching the truth of Christianity, than perhaps by any other question. All other problems and interests center in this: namely, the authenticity of the gospel, and its power and

prevalence in the world. It is Christianity, or some form of paganism, that is to prevail upon the earth. This latter casts a blight upon the nations; the former sheds a glory upon them. We have but to carry the proofs of Christianity in this direction or form of argument, to a point where skepticism and philosophy cannot meet them, to give the gospel a vantage ground in the world which it has never yet held. It is thus that great good has been done. That has been strengthened which strengthens every thing else; that has been established which establishes every thing else; that has gotten a victory and a glory which gives conquest and glory to every thing besides!

We labor away at our book demonstrations to prove the truth of Christianity; and all this is very well, so far as it goes. We go to Paley, to Edwards, Butler, Hopkins and a host of others, who tell us of analogies and adaptations, of predictions fulfilled and miracles wrought, to prove the

truth of Christianity; and yet, we have need to go to the *history* of Christianity itself, its conquests and achievements, to find the highest popular demonstration of the validity of its claims as a system from God. The changes wrought by those few who first went forth to the work of Christ among the nations, and by those who have gone forth to the same work in modern times among the Gentiles, are the crowning proofs or attestations of the power of the gospel. Other proofs are strong and ample for those morally disposed to accept them; but here the facts themselves must be set aside in order to break the force of proof in favor of Christianity. And *recent* proofs have an advantage here. Doubt hangs over the distant. Admit that distance sometimes lends enchantment. This is true in natural scenes, as measured by the human eye; but not in matters of history, as accepted by the intellect and the faith. It gives force to the evidences of Christianity that its successes

are recent, and its achievements are being multiplied before the eyes of the world. It is useful to be able to show men historic events and proofs, not only, but passing events and proofs; to show them the records of the power of God not merely, but patent and positive proofs of that power. It is easier to cast doubt upon the remote and distant, than upon things that are coming to pass every day before our eyes, and are identified with the history of our own times.

What has wrought these wonders among the nations? The gospel preached to them by missionaries. What has changed the aborigines of our country in so many instances, inclining them to civilized life and Christian habits? It is the gospel. What the vast numbers of Pariahs and Karans of India, lifting them from moral wretchedness to personal respectability, — to say nothing of the thousands in China and Africa, and tens of thousands in the Pacific islands, that have been made subjects of a moral

resurrection? It is foreign missions planted by our churches.

And preachers of the gospel have been helped in their work. New arguments have been given them to enforce the truth and claims of religion. New illustrations of the power of the gospel are furnished, and new incentives and attractions to embrace it. We are able to strike heavier blows at the bulwarks of error and sin. These fresh proofs challenge attention, and deepen conviction. They appeal to the moral sense and the inner heart.

These new arguments in proof of Christianity help the instruction in theological schools and colleges. Courses of lectures that bring these proofs and arguments to view, are being connected with our theological seminaries; and perhaps the time is not distant when the same will be added to our college courses and other schools.

These things are of use, too, in the family, in educating children, in forming their relig-

ious beliefs. Evidences of Christianity that set forth the power of the gospel in heathen lands, are accompanied often by instructive and fascinating narratives. These are not only pleasant, but useful auxiliaries to home influence and training. They are fitted to bring before the minds of children the value of the gospel, and the force of its claims upon their own hearts. I remember a conversation held some years ago with a talented young man, who had been troubled with objections against Christianity. He remarked with some feeling and emphasis of expression, that the consideration of what the Christian religion had accomplished in the heathen world, had tended to settle his mind upon the subject. His skepticism was undermined, his doubts had ceased to trouble him.

It is providential that at the time when error was coming in like a flood upon our land in forms of pantheism, rationalism and gross infidelity, the Spirit of the Lord should have lifted up a standard against it in these

fresh confirmations of the truth and power of Christianity. It is not easy to estimate the good that has come to the Christian world in this way. It was unlooked for. It did not enter into the motives that prompted to the work of foreign missions. It is indirect and incidental, but none the less valuable and powerful because reflexive. It is one of the providential blessings that have come to the churches in return for Christian sacrifice, and in the way of strengthening the foundations.

People are more easily moved to accept a system of religion, as proofs in its favor are multiplied. Confidence in its truth and power is strengthened. The Spirit's work in the heart, indeed, will never cease to be necessary to induce men to give up their sins, and embrace the gospel. But the Spirit uses evidence, argument, — illustrations, even! And as these accumulate in favor of Christianity, saving influences and spiritual agencies will be multiplied.

CHAPTER XXI.

CHRISTIAN UNION AS AFFECTED BY FOREIGN MISSIONS.

How a United Work affects Christians — Unity among Missionaries abroad — Influence of returned Missionaries on the Churches — The Spirit and Power of the Mission Work favorable to Union — Exceptions and Limitations.

NE of the good things that have come to us from foreign missions is the strengthening of the bond of Christian brotherhood in the churches at home. This world-work has brought Christian hearts and wills nearer together. In proportion as the work of Christ and of the kingdom has expanded, the hearts engaged in that work have been brought into closer Christian bonds. The influence of foreign missions has been to soften the asperity of

sect, and thus promote Christian charity the world over.

The hostile attitude of religious bodies in Christian lands has long been a hinderance to the progress of Christianity. It has marred the comeliness of the visible church, and crippled its power to a large extent. Ultra denominationalism, with its narrow jealousies and chafing rivalries, has tended to strengthen false religions, as well as to weaken greatly the true. Christ prayed that his followers might be made perfect in one, — that the *world* might know that the Father had sent him. So it is that the spirit of Christian union has a salutary influence upon the world in sin.

The foreign missionary work tends to promote such union. Any great work done for the world lying in wickedness, helps to bring all hearts engaged in that work into closer and warmer sympathy. Such work serves to throw all lesser issues into the shade.

When Christians rise from the specific to the generic, from the particular to the comprehensive, from the narrow to the grand, they are brought nearer together in mutual interest and affection. The common object or enterprise looms up above all party and personal considerations. Laboring for a world, they come more closely into the sympathy of Him who suffered and died for a world. When a common evil of great proportions is attacked, or a common good of all-absorbing interest is sought, former differences of feeling disappear or diminish, and grander motives and sympathies draw men to a common standard of view and of love.

And then the courtesy which denominational Boards of Missions show to each other in their affairs at home and in their work abroad, has a useful influence upon the churches that sustain them. In their anniversaries, in their published documents and addresses, words of kindness, co-operation,

and fraternity are used. A noble example this to the denominations united in these Boards, and in favor of the oneness of Christian hearts.

But missionaries themselves are far away from scenes of denominational strife. Conflict is very rarely known in the foreign field. Denominationalism there is a strange growth. It is a different thing from that which bears its name in Christian countries. Missionaries are engaged against a common enemy. They are sent out to overthrow heathenism by preaching the gospel. The work demands all their energies. They have little time or disposition to engage in party conflicts. They cannot come down to attend to these doubtful matters. They need all their strength and influence against overshadowing heathenism, and in efforts to build up the kingdom of love. They are willing that other orders should help them, and work by their side; and that each one should work in his own way and style, and

with just that sort of armor and weapon which God has given him the skill to use.

Returned missionaries tell us that sectarianism, in the bad sense, does not usually follow them into the foreign field. It does not ordinarily outlive the first sea-voyage! Almost the next thing they get rid of after their sea-sickness, is their sectarianism, or the offensive features of it. How often have they been heard to say, possibly in a little of oriental exaggeration, that in the mission field, they scarcely knew what denomination they were of. They are Christians, at work for Christ to save the world! Not that they love their own order less, but they love other orders better. Not that their home-loves are weaker, but their love for a lost world is stronger. They are far away; and every thing that bears the likeness of Christ is dear to them. Every one that can do the work of Christ is dear to them. So it seems unnatural to them, it is unnatural, to contend with their brethren, who bear the image of

Christ, and are engaged in the work of Christ for the perishing at their side.

The several evangelical denominations abroad have thus co-operated together with singular harmony. Their differences, instead of being a weakness, have been rather a glory. These illustrations of Christian union in the foreign work have great moral significance. They are among the lesser lights of the Christian world; and, shining from afar, have reached our own churches, and the effect has been good.

For that which is useful and beautiful in the foreign field, is equally so in the home field. That which is good in India and China and Japan, is good also in Britain and America. Moral influences, moral forces, have a universal application. So the spirit of Christian union, that prevails largely and happily abroad, is reflected back upon the churches in our own country. The missionary work reacts upon us in a variety of ways,—in modifying the developments of

Christianity in our own country. The type of Christian truth set up in heathen countries, makes an impression upon general Christian thought and feeling. The work abroad modifies our home work. The spirit that prevails there has its influence here. It could scarcely be otherwise. The communications between missionaries abroad and the churches at home are constant and influential. Missionaries return frequently to this country. It is best that they should do so; they wear longer for the change. And they tell us how it is with them abroad, what they have done there, and how they have done it. Like Paul and Barnabas, they tell the churches at home what the Lord has wrought by their hands in heathen countries, and of the Christian fellowship and sympathy enjoyed in the field of their common labors.

Besides, the letters and appeals of missionary brethren, showing their success, and the catholic spirit in which the work has been done, have a tendency to benefit the

churches at home, in promoting the missionary spirit, and the kindred feeling of Christian brotherhood.

We are led to see how it is with them there who are doing this work; that they cease from strife, co-operate together, love one another, and are one in their great work; and we are forced to feel that it ought to be so with us here at home.

I admit that missionaries have fewer temptations to sectarian jealousy than we have in this country. They have stronger motives to Christian fellowship, if possible, than we have in the midst of our gospel institutions and free civilization. Although their fields are often contiguous, they are not usually identical,—as they not unfrequently are in this country. Their work is less mixed, is more separate and simple than ours; and hence it offers fewer temptations to strife. Their example, however, should be none the less influential with us on this account; for temptation never affords a valid

excuse for wrong-doing, neither do motives and facilities take essentially from the virtue of right-doing. The spirit of consecration that took these missionaries to their distant fields, tends to lift them above the spirit of sectarianism and the bitterness of party strife. A disinterested motive constrained them, and a spiritual influence sustains them. And wherever the spirit of the Lord is, there is *unity* as well as liberty. It was a King they went out under to the war. It is a warfare that admits of various armor and styles of service. It perhaps demands these. It is a kingdom of righteousness and of peace they went to build up. And no wonder they are not disposed to turn their armor and forces, needed wholly in the common warfare, against each other! The spirit of the prophets is subject to the prophets.

I do not affirm that these things are strictly true in every mission field; or that the great tempter has never tried his skill on missionary ground, nor sown the seeds of

discord and jealousy there. I only say that where this has been done, it is a marked exception to the general facts in the case. My statement is general, that the positive influence of the foreign missionary work as tending to Christian union, through the example and spirit of those in the field, has been most happy upon the churches at home. It has been so every way,—in awakening the spirit of Christian enterprise, in quickening the graces of the churches, and in promoting the spirit of Christian union and charity.

I do not argue that religious denominations themselves should be disbanded. I have no faith in any broad-church principle or enterprise, nor in any so-called undenominational organizations. No permanent good will come at present in any such way. Christian union is not so reached. It is union, and not blending. It is unity in spirit, and not in organization. The law of progress in the church, is not

towards unity in simplicity, but towards unity in diversity! It is not elemental but spiritual oneness. It is the Spirit that maketh one. The unity that has proportion and grandeur has diversity, variety! It is *life* — not shape — that gives unity. It is unity in variety, or variety working into unity, that is wanted in the church now. It is the selfishness and bitterness of the sects, and not their existence and form, that should pass away. Not sect, but sectarianism should cease. This shall be destroyed by the brightness of his coming.

The Christian orders should have a better understanding among themselves. They should have a Christian sense or common-sense, that would lead them to feel that the things in which they are agreed, are greater than those in which they differ. Then they would be led to make more of their agreements, and less of their differences. Let them see how much there is that unites them, and how little there is that divides them,

and there would be more of close communion, and less of closed communion!

We are disposed to place this among the many good influences that have come to us from foreign missions. The missionaries abroad have given us an example of Christian sacrifice, and are teaching us lessons of Christian love and good will. We are learning from them in these respects. There has been, as a result, a wider and heartier co-operation on the part of Christians of the different orders, in doing our home work. We are happy to ascribe these influences, first to the spirit of Christ, the great master-builder, and then, secondarily, to those who are acting according to his last command in the foreign work, and also according to the spirit of his prayer that all might be one.

I will add in this connection, as showing the value of the missionary work, that it serves as a sort of test to Christian character. This is true with respect to bodies

of Christians, and to professed Christians themselves. It is of the nature of a standard, or touchstone, to prove the genuineness of religious sects, the spirit and thoroughness of their faith and service. A religious denomination, at this day, brings itself into doubt as to the purity of its faith and the earnestness of its service for Christ, that declines this service of foreign missions. Since the church awoke to the work of missions in these last times, the response which this call of Providence has met from Christian denominations and churches can be properly taken as a test of their earnestness and faithfulness in the Christian service. We would naturally expect that any sect that had lost out of its life some essential element, or had embraced fundamental errors, would fail in this great Christian enterprise. It takes faith to do the work of faith. It takes faith to do the work of missions. It demands a high type of Christian character and consecration to carry forward this Chris-

tian warfare to the ends of the earth against such grave obstacles and discouragements. Hence the presence of missions serves as a test or proof of Christian loyalty.

We would err on the side of charity rather than at its sacrifice; but we are forced to the conviction that religious bodies, having ability and a membership equal to the undertaking, that do nothing in the work of foreign missions, to which Christ commanded his followers, cannot be regarded at this day as a Christian power in the world.

Habitual disobedience to a positive command of Christ, where the excuse of ignorance or lack of opportunity cannot be urged, must be regarded as prejudicial to a sound Christian character. He who obeys not, is as far from God as he who believes not. The lack of works really proves a defect in the faith, so a defective faith is betrayed by the failure of works. The leaven of error in a religious body would naturally be accompanied by inefficiency in the performance of

high Christian duty. Such is the relation of faith and works, that the absence of the one demonstrates the absence of the other. It is so in the individual, it is the same with the denomination. Now that the light has come, and the world is open, and opportunities to enter the great harvest field are multiplied, the Christian sect, or professed believer, that declines this work, or stands aloof from it, does not give good evidence of loyalty to Christ. I would discriminate here, where the claim of ignorance or of inability can be set up. I am forced, also, to make exceptions in behalf of individuals who have stood forth as distinguished from the orders with which they are connected, by the spirit of a catholic unity and interest in the foreign missionary work. There are those who have given the highest possible proof of zeal and sincerity in this work. I could name persons, if it were proper to do so, distinguished in character and attainments, who are marked exceptions to the com-

munions with which they are nominally connected.

But the Jesuits have shown great zeal in missions, it may be claimed; and if this work is to be put forth as a test, in any good sense, of Christian faith and earnestness, we must take these also into our fellowship.

It is necessary to look at the terms used. Have the Jesuits ever engaged in the work of missions in the Bible sense of the work? They have compassed sea and land to make proselytes, not to Jesus Christ, but to the Pope at Rome. They seek to bring men, not into the kingdom of God, but into the Catholic church. And wherever the Roman Catholics go on their proselyting work, they antagonize against Protestant missions, they seek to exterminate them, root and branch. It seems absurd, therefore, to call things so opposite and antagonistic in purpose and spirit, by the same name. If those are missionaries who substitute the wood of the cross for the doctrine of the cross, who con-

vert men to the Pope and the church, rather than to Christ and his kingdom, and everywhere antagonize against, and exterminate if possible, the true work and church of Christ,— if we give the name of missionaries to such, then it would seem impossible, by any propriety of speech, to apply these names to those engaged in the great Christian work of the age.

We cannot properly call one a missionary who is sent forth for any other purpose than to bring men to Christ. Where any other object than this inspires the movement, it cannot be styled a missionary movement. The persons engaged in it are not missionaries, but emissaries rather, nor are the denominations thus engaged entitled to be regarded as missionary bodies.

This test to which religious *denominations* are brought here, is one to which professed Christians, also, I have said, may be brought. Interest in the work of missions is a gospel test. There is perhaps a degree of igno-

rance that lingers in the Christian church, that requires some charity. God winks at sins of ignorance, and at neglects of duty that come in consequence of it; — but now commands men everywhere to repent, and do the works of faith. A professed Christian at this time, having knowledge and ability, that does nothing in the way of missions, gives questionable proof of love to Christ. How can one have love to the Redeemer, who lives in habitual disregard of his kingdom, and in known disobedience to his last command? What proof can one give of love to Christ, who makes no personal sacrifice to publish his gospel, and carry the news of salvation to a lost world, — who gives nothing and does nothing to save the perishing? Can such claim that they are controlled by Christian principle, or the golden rule of Christ? If they themselves were idolators, were wallowing in the abominations of heathenism, would they not wish, judging from their present stand-point of

intelligence, that the gospel should be sent to them in the quickest possible time? Would such be willing to be left to perish in ignorance? Then they ought to do as they would in reason wish that others should do for them in a change of circumstances.

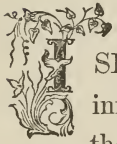
Missions were sent to our ancestors. Thus we have our Christian civilization. Was that a right movement? If so, are we not bound to do the same ourselves for those who are still in heathenism? Pagans now need Christianity as much as our ancestors did. It would do them as much good as it did us anciently. They have as good a right to it as from *us*, as our ancestors had from others, in their day. We have no more right to withhold the gospel from the half of the world now in ignorance, than the church thirteen hundred years ago had to withhold it from our forefathers. Our interest in this work, therefore, may be taken as a test of our Christian discipleship. That is of value to the church of Christ, and to professed

believers in Christ, that supplies a standard of correct moral judgment. Interest in the missionary work may, indeed, be *assumed*, and hence become hypocritical. But the lack of interest is never assumed. If it seems to exist, it really exists, and is a most painful proof of want of love and loyalty to Christ. And that which acts as the fan, to test the wheat or chaff upon the floor, has a worth on this account. Tests, ordeals are useful; and nowhere more so than in the spiritual kingdom.

CHAPTER XXII.

MORE DIRECT INFLUENCE OF MISSIONS ON THE SPIRITUALITY OF THE CHURCHES.

What Demonstrates the Purity of Christianity Affects Religion — Influence of Comprehensive Affection — Love to Mankind brings us into Union with Christ — Different Forms of World love — Missions Arrest Worldliness in the Churches.



I SPEAK now of the more direct influence of foreign missions upon the prosperity and spirituality of the churches at home. Whatever tends to promote the standard of piety in the churches, is not only a personal but a national blessing. It is good for this life, it is good for the life to come. It affects religion, it affects civilization. For Christianity is the grand conservative power in

our civilization. It is the central influence for good in the nation. This influence is omnipresent. It reaches every thing. Christians are as the salt of every community. And whatever adds to the force of this element of power and preservation is a positive blessing. Whatever raises the standard of piety, and improves the quality of Christian character, is a blessing to mankind.

The purer Christianity is, the more effective; the more genuine and free, the more aggressive and energetic. The light that blesses the world is a light that shines! The more brilliant, the wider the circumference reached by it. It is proved thus to be the light of heaven and the light of the world. That which becomes the light of the whole world is certainly a light from heaven. So whatever tends to make the light of the church shine more brightly and beneficently on earth, becomes a blessing to man, and on the broadest scale. The missionary spirit

has this tendency. It reacts usefully and healthfully upon the character and heart. An objective enterprise of such moral grandeur kindles the affections and strengthens religious principle and purpose. Love to a lost world in positive and useful exercise, marks the presence of the Christian graces not only, but gives them a healthier activity. The spark of missionary fire from afar that had caught in the languid piety of the church, tends to kindle its piety to a flame. It is of the nature of true religion that it should be so. Love is the fire within; and the graces of religion will glow and expand, if love, disinterested and enlarged, burn within, and reach out toward a lost world.

The amount and purity of love is indexical of the entire character. The greatest of these is charity. It is the test of all, the proof of all, the presence, the promise of all. The comprehensive includes the particular. Love is the beam from heaven; and the sev-

eral graces are the distinct colors that compose it. This grand affection includes the specific graces. Where there is love to Christ in the heart, we love like Christ; we shall love all that he loved. Christ's love comprehended a world. Christian love does the same. Else it is not genuine. Such love is not local, narrow, selfish, but expansive and all-embracing. Hence its profitableness unto all things. For where this broad, grand principle of love abounds, this comprehensive charity, this world-love, — there will be the growth of each particular affection, there will be prompt interest in every thing pertaining to mankind. This all-regulating principle, like a steady central wheel, is felt in all the practical operations and duties of religion, and in all the useful affairs and movements of human life.

In the moral world as in the natural, effects become causes, as well as follow causes. They are causes to still higher effects and grander ends, which in their turn

become a yet mightier motive-power in the universe. Love carries the lesser graces up to the loftiest standard, has an outlook upon a lost world, and reaches forth to embrace it. As the result of such expansion, it shines with intenser light and warmth upon all the graces and qualities of the soul, and all that is lovely in society and the world. Such love to the world in practical exercise is necessary to bring us into relationship to Christ. He was the Saviour of all men; tasted death for every man; was the propitiation for our sins, and not for our sins only, but for the sins of the whole world. The love that is truly Christlike is love for the whole world. It is love like Christ's that brings us into sympathy with him, into identity with him. It leads us to imitate him, and to suffer for him, and for the perishing everywhere. It brings us into obedience to his commandments. It brings us into co-operation and companionship with him in his kingdom. Christ's love was a world-love, and our love,

to be like his, must be a love for the whole world. When the mind and heart open themselves to take in the whole world, then we think as Christ thought, we feel as he felt, we act as he acted, and suffer cheerfully in our degree, as He suffered in his. And thus, entering into his sympathy, we come to be like Christ. And to be like Christ, we need this cause of missions to give us the fullness and expansion of Christ's love, and to lead us to the highest Christian exercise and sacrifice. This enterprise orbs out this love in its earth view and embrace. So Christ's plans become our plans, his purposes our purposes, his spirit our spirit, his kingdom our kingdom. We do not follow Christ, till we come to love as he loved, and act as he acted. We do not obey Christ till we love those whom he loved, and those whom he bade us to love, and *all* those whom he bade us to love. Then are we ready to accept the conditions of discipleship on Christian terms, by laboring and suffering for a world, as did the Master whom we follow.

So this world-love is the opposite of love for this world, in the common and natural sense. That is disinterested, this is selfish. The one is holy, the other sinful love. The former is commanded, the latter forbidden. Every thing pertaining to the character and destiny depends on the kind of world we have in the heart; — whether it be the world we are commanded to love, or the one we are forbidden to love; the world we are to labor for and save, or the world we are commanded to crucify, with the affections and lusts. Genuine love for this world creates heavenly-mindedness; the selfish love of it is the substance of worldliness. The kind of world-love we exercise determines our moral character and destiny. As is the world within us, — which we seek and love, — so are we. The wrong world in the heart, the affections are corrupted, narrowed, congealed. No virtue can grow there, nor good quality; no good sympathy nor purpose. It is a cheerless,

sunless world, a starless, breathless one. Its elements and influences are evil and only evil. The love of this world worketh death.

But the right world in the heart, the world that God made, and Christ redeemed, this perishing, pleading, sinking world, — and the affections are made better for it; they are expanded to a higher orbit, and a larger exercise and experience. There is room in that heart for all else that is good. It is not a cold, cheerless, sunless world that revolves there, without heavens or star or law! No: there is an overspreading heavens, resplendent to the spiritual eye.

Now, the missionary spirit settles this point as to the kind of world we have within us. There are affections that respond to these opposite worlds; affections that represent them, and illustrate them, till the one class or the other ultimately prevails. The disinterested affection goes out toward a world in sin, the selfish affection toward a

world of sin. The one affection is Christ-like and comprehensive; the other is earthy and devilish.

The foreign mission work had a mighty influence, half a century ago, in arresting the decay of the churches of New England. The drift was toward formality and rationalism. Spirituality had fearfully declined. That work led to noble Christian enterprises in various directions. These gave the churches something to do that was practicable and spiritual and worthy of their calling. This movement awakened Christian thought and interest. It deepened religious experience. So this grand movement exerted a conservative influence to arrest the downward course of things in the church. It was, perhaps, the weight that turned the vast scale then hanging in suspense, and thus saved the churches of our land from a total defection from the faith. But it is impossible for us now to keep our standing on the ground where the churches stood fifty years ago.

Our candlestick would be soon moved out of its place. Ours is an age of light and motive, of opportunity, obligation, and progress. We cannot screen ourselves behind the indifference and apathy of past generations. Our religion should adapt itself to our circumstances and exigencies, and the grand opportunities before us. It has need to be self-forgetting, out-reaching and all-embracing; and not self-conscious, self-tending and world-worshiping. If charity begins at home, it does not stay at home, but goes out everywhere, like the Great Master, to do good to all. Home-bound, home-sick charity, that demoralizes the courage and purposes, that shrinks from enterprise, and shirks responsibility and suffering, is not the true grace. It should not have the name of charity, but some synonym of selfishness. For what though this great work was to begin at Jerusalem, it was not to *end* there, nor to stay there even till Jerusalem itself was converted. No, the

standard was to move forward and onward; it was to be set up among the gentiles. Our standard is to have on its folds the motto — "FOR A WORLD!"

The love that goes out to a lost world will be careful indeed for the lesser interests of society and of charity. It will embrace home and country and self even. Here again is seen the profitableness of this comprehensive affection or missionary spirit. That which embraces the whole includes the parts, and reaches all lesser interests. The disinterested is always comprehensive. The test of pure attachment, and the touchstone of true character, is this tendency to the disinterested in our affections and activities.

A proper self-love is distinguished from ordinary selfishness by its tendency to fellowship in things excellent, and in its natural affiliation with the human race. It harmonizes with love to others. Natural affection, though innocent, is not disinter-

ested affection; but it is in harmony with it, is consistent with it, is not indeed consistent till identified with it. The natural affections never appear in their beauty, till they come to be blended with disinterested love that embraces a perishing world.

Disinterestedness, it has been remarked, is the one grand feature of the missionary movement; and its exercise in behalf of a world becomes, by a spiritual law, a blessing to those who enter into the spirit of this work at home. This element of disinterestedness, without which the missionary enterprise were impossible, is itself the mainspring of the moral affections. It gives strength and tone to Christian character; it gives health and inspiration to all humane sentiments. It medicates in the moral nature, gives force and firmness to the faltering affections. Every form of disinterested labor in the world reacts upon the great Christian body, and upon each individual heart. Such out-reaching, self-forgetting effort

gives breadth to the soul, and power to the Christian life.[1]

This grand movement has promoted our civilization; it has helped us as a nation; it has blessed our land in all its interests;

[1] It has been said that the hand follows the heart; it is true, also, that the heart may follow the hand. A disinterested act arouses disinterested affection. The tongue, too, follows the heart, and indicates the heart Out of the abundance of the heart the mouth speaketh. Words on the other hand react upon the heart. Right utterances, warm expressions of disinterested desire move the heart. Outward expressions cast their image, and stamp their likeness upon the tablets within. The influence is reciprocal. Causes and effects have an inter-play, or change places on the moral scene. Such are we, and such the mechanism with which our responsibility is connected. The kind of work in which we are engaged has an influence upon the moral affections and character. It cannot but be so. The moral character of the foreign missionary enterprise, as a disinterested work done for a lost world, must needs have the goodliest influence upon the persons engaged in it. It brings into exercise the noblest affections of man. Its influence upon the Christian religion in this age, and upon the piety of the church of Christ, cannot be questioned.

but, best of all, and including all, it has quickened personal piety. It has given exercise to all practical godliness. It has cultivated sympathies and quickened affections that are of priceless worth in the church and in the world. That which we do for others spiritually, is indeed done for ourselves also. What the churches and denominations do for the advancement of Christianity in the world, is done for themselves in the way of their own strengthening. This resultant influence of the missionary work is invaluable. The reflex spiritual benefits of Christian missions upon the churches and persons that support them is a large item in their value to the world. Christian nations will themselves be evangelized thoroughly only in the work of evangelizing the heathen nations. The reflex influence upon a church or christian community, of entering upon some great objective enterprise that accords with the spirit of Christianity and their sense of responsibility, is

one of the sure spiritual results of such an enterprise, in its rebound upon those who move in it.

Says Andrew Fuller: "There was a period in my ministry marked by the most pointed systematic efforts to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done among ourselves for them; met and did what we could.

And whilst all this was going on, the lamentation ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing.

"The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad, also, to see the people of God offering so willingly; some leaving their country, others pouring in their property, and all uniting in prayers to Heaven for a blessing. A new bond of union was formed between distant ministers and churches. Some who had backslidden from God, were restored; and others who had long been poring over their unfruitfulness, and questioning the reality

of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it were more than equal to the expense."

CHAPTER XXIII.

WAYS IN WHICH MISSION WORK HAS AFFECTED OUR PIETY.

THE RETURN OF MISSIONARIES — LIFTING OF THE PUBLIC HEART TO TAKE IN THE WORLD — EFFECTS OF PUBLISHED WORKS AND APPEALS — LIFE OF MARTYN — BRAINARD — HARRIET NEWELL — THE JUDSONS — DR. GRANT — MISS FISKE, AND OTHER WORKS.

WE HAVE seen the tendency of the missionary spirit to awaken Christian zeal, and to transfuse a quickened Christian life into the churches. That which goes out from us to bless others, as well as that which comes to us from others, affects us for good. What we hear, as well as what we see, influences us, and all the more when the delineations are lifelike. The description given by returned missionaries of their field

and work, of the condition of the people for whom they labor, begets the liveliest Christian sympathy. The account we get from mission fields, whether through correspondence in the public journals, or in public addresses from the missionaries themselves, serves to awaken a deeper sense of obligation, as well as to stir the sympathies of the heart. We cannot feel for those of whom we know nothing, or have never heard. Out of sight, out of mind. We must behold before we can pity. But the beholding in this case must be mainly through the eyes of others. We cannot visit heathen lands ourselves; we have to rely on those who have been actors in the scene of the world's redemption, for the knowledge we have of the necessities and claims of the heathen.

Very little was known of the spiritual condition of the heathen, till they were visited by missionaries, and facts were spread out before the churches at home. These facts stirred the hearts of God's people; a

new sense of obligation was felt; Christianity assumed a new interest. It entered upon a broader ministry to man. Christians began to feel that the ignorant and neglected had claims on them. New elements were added to prayer. Breadth and fervor were given to it. Men prayed for a perishing world, as they had never done before. The spirit of prayer soon found expression in corresponding efforts to save the world. It embodied itself in the principle of Christian benevolence, and of personal sacrifice.

I refer now to publications and periodicals which the missionary work has brought out. These constitute a valuable portion of our Christian literature. They have exerted a grand influence upon the Christian mind, and upon the activity of the churches.

The Life of Henry Martyn, written half a century ago, embodying his best thoughts, his burning thoughts, is still a fresh book, and was never more useful in the Christian

world than now. It is in most of our Christian libraries, and the spirit of it, with its leading sentiments and facts, has gone into other channels, and thus into the life of our Christian literature. The contributions made to science and letters by his brief labors in the East, have an acknowledged value, though subordinate wholly to the inspiration given to the Christian heart by his earnest appeals for a perishing world. The value and record of his brief work and many sacrifices, will not be fully known till the last day.

The same is to be said of the life and sacrifices of David Brainard, whose memoirs were written by Jonathan Edwards, more than a century ago. The missionary spirit was a heavenly flame in his soul. He entered upon his work among the Indians with a consecration that overcame all difficulties and obstacles, made him insensible to suffering and sacrifice, and gave him an influence, not only among the Indians, but

throughout the Christian church and world, that never could be estimated.

The life of Dr. Lobdell, by Prof. Tyler of Amherst College, has great worth in giving us a full form view of the Christian hero on missionary ground; dauntless in courage and adventure, enthusiastic in labor and research, which enabled him to add largely to the scientific treasures of his Alma Mater, and to our knowledge of those ancient lands.

Look at the brief life of Harriet Newell, the early heroine of the missionary cause, without even having entered practically upon the work. Her brief and tender story, written half a century ago, has stirred the heart of millions for Christ and a dying world. In hope deferred, in heart-breakings for missionary toil, tossed upon those unfriendly seas, now hovering upon that more unfriendly coast, where a Christian nation ruled, but forbade the missionary work; there she sank peacefully into the

arms of death, to be buried upon a tropical isle, greatly rejoicing that she was counted worthy to suffer for Christ, and devote, even only in purpose, her life to the missionary work. The whole missionary cause orbed itself out in her early consecration and triumphs.

And the Judson memoirs, — first of the wife, then of a second wife, then of himself, and now of the third wife, — they have a rare interest for us, and have made an impression upon our Christian literature and upon the Christian world.

Turn to the life of Dr. Grant. He left a lucrative business in this country to go to a distant field; and, when there, chose the hardest and most perilous work of a pioneer, and laid down his life early upon the altar of Christ, under the shadow of the Koordish mountains. The moral influence of that book is grand. It gives to the world the full-length portrait of a noble Christian hero. The inspiration that has come of that

recorded life, who can measure, in moral enthusiasm aroused, and Christian feeling and consecration deepened? These wait to be revealed in another world.

Or contemplate the sainted Stoddard, — the ripe scholar, the Christian gentleman, of high and saintly aspirations, "the seraph missionary." Note, too, the writings and toils of Fidelia Fisk; of whom Dr. Anderson says: "In the structure and working of her whole nature, she seemed to me the nearest approach, I ever saw, in man or woman, to my ideal of our blessed Saviour, as he appeared in his walks on earth. Her usefulness was as extraordinary as her character." And now the memoir of Mr. Rhea, of the same mission, and of the same spirit, who has taken his place in that constellation of worthies that have gone to their bright home from the Nestorian field.

The Memorial of Mrs. H. Hamlin, missionary in Turkey, by Mrs. Margarette W. Lawrence: This work was published

sixteen years ago, and has taken a high rank among missionary memorials. Its influence upon the Christian mind, especially the closing part of it, that shows us the glorious sunset of that missionary career, has been widely and happily felt. One has seldom read the book who has not resolved to read it a second time. It throws a sort of charm upon the scenery and locations of the East, not only, but also upon missionary life and Christian heroism. Rhodes, where she died, and Patmos are associated now in the Christian mind. The beloved disciple had visions on the one; another, of kindred spirit, of saintly character and influence, triumphantly closed her precious life, on the other!

The memorial of Henry Martyn Adams, missionary to Western Africa, by Rev. A. Bushnell: It is a small volume, but does not need to be large to do its work of love among the churches. It enshrines a most lovely and useful character, whose last days were days of communion with heaven, passing

verily and literally into open vision. It is recorded that the natives who saw him die, were profoundly impressed with a conviction of the reality of the Christian religion, and of a living world above.

The memoir of Mrs. Sarah L. Smith, of the mission in Syria, by Dr. Hooker, does honor to the missionary work and spirit. It brings out into clearer light a most intelligent and lovely character, of the sweetest influence upon the mission circle and upon the native mind and heart. Her letters had large influence at home, as unpublished; but their sacred power has been multiplied a thousand-fold by the hand, heart and taste of the biographer.

I ought not to omit a volume — American Missionary Memorial, Harper and Brothers — that gives sketches of Gorden Hall, James Richards, Adoniram Judson, Pliny Fisk, Levi Parsons, Daniel Temple, Azariah Smith, David Abeel and many others. This rich volume has furnished material, in part, for

many a missionary discourse and appeal, and cannot be read without leaving the most salutary impression.

But these are only a part of the published memorials of deceased missionaries. I do not attempt to go over the whole field of missionary literature, nor to allude to all the books and reports that have been written upon missionary subjects. In passing over the ground, I have touched here and there a spot or object of interest as an illustration of the whole.

But the effect of this type of literature upon the Christian mind and character is very great. Nor is this influence confined to the Christian mind. This kind of literature is extensively read by people of various classes. Its influence upon such is most salutary, enlarging the sphere of their knowledge, impressing their minds with the truth and value of Christianity, and predisposing them to embrace it.

I made reference under the preceding

Topic to the value of missionary periodicals as promoting science and knowledge; I would add now that their value in awakening the Christian mind, yea, every intelligent reader, to a higher sense of the worth of the gospel, the power and importance of religion, and the grandeur of the missionary enterprise among the nations, is far greater, and cannot be overrated.

The *Missionary Herald* has exerted more influence in these ways than any other missionary periodical. The accuracy with which it has been edited, care and discrimination as to the materials selected, the candor and faithfulness that characterize its columns, the vast range of topics treated, and the broad field covered; its highly evangelical spirit, together with the wisdom of its suggestions and counsels, and of late, its pictorial illustrations, — give this periodical the first place of its kind in the confidence of the Christian churches, and of the reading public.

Foreign missions have given us the Monthly Concert of Prayer, the family altar scene of the Church, where Christians, all over the world, bow together to plead for the coming of the kingdom of Christ. Next to the Communion table, this great Concert of Prayer gives visible unity to the Christian family, in bringing all hearts, at the same time and act, as it were, to unite in one all-absorbing and comprehensive request at the throne of grace.

CHAPTER XXIV.

NEW IMPULSE GIVEN TO CHRISTIAN CHARITY.

How it had been — Missions chief in this Revival — Christianity requires Sacrifice — Effect on the one who makes it — Effects on the Worldly — Use of giving as a Test — Effects of the Gospel on the Property Relation — Through this on our Welfare — Example of Mission Churches — Giving among the Children.

HE work of foreign missions has had a tendency to promote the spirit of Christian *giving*. It has thus strengthened the habit of giving. In this way it has exerted a favorable influence upon individual character, and the piety of the church.

There was not much of Christian giving till the missionary work commenced. Nor was

the giving of former days of a character generally to test Christian motives or stir the Christian heart.

The foreign missionary cause took the lead in the great system of Christian charities. One of the first proofs of its happy reflex power on the churches, was its effect on their benevolence. There was not much done for the neglected at home till the Christian heart had been moved toward the more neglected and needy abroad. Christian beneficence had been hardly recognized as a part of our religion till the condition of the world had been spread out before the churches. Giving by a fixed rule, or according to a systematic method, had not been regarded as a Christian duty at all, much less as a Christian ordinance and test. Nor was the idea of sacrifice in the form of abstaining from hurtful luxuries, or the absurdities of fashion, much considered in those times. Fashion was indeed confined rather to aristocratic circles, to which the above remark is intended rather

to refer. Who ever heard, half a century ago, of parting with a fixed portion of one's annual income to send the gospel to the destitute? Religion was a good deal limited then, and, with rare exceptions, to the narrow circle of home society, and to the personal salvation of the possessor, and its flame was feeble just in proportion to the narrowness of its circumference.

Covetousness in those times did not make very seriously against Christian character. Notorious selfishness got into the church and had respectability there, scarcely less than in the world outside. Benevolence in the way of giving and of sacrifice for lost men, was by no means regarded as a test of religious character. Much less was it thought of, indeed, as the antidote to selfishness instrumentally, or as tending to eradicate wrong affections. The church was suffering for some great and adequate work to do. Christianity was lacking in the prime element of disinterestedness. It had, alas, folded in

upon itself, and was thus doing the work of self-destruction. A monopoly of it by the nominal church was hindering its development, hardening its sympathies, and crushing out its life. Christian people, though saved themselves from a savage state of old, that would have been inherited from a heathen ancestry if the gospel had not been sent among them in the form of missions, were insensible to their obligation to send that same gospel in the way of missions, to those that still remain in idolatry. The effect of such indifference and inconsistency upon the church had come to be painfully visible. The foreign missionary enterprise was therefore opportune in its quickening effect upon the churches. Its result was soon felt in the progress of religion in our country and in every department of religious labor.

Christianity is of a nature that it cannot be monopolized. It cannot be appropriated exclusively by any people. It demands the opposite course. The *having* here is by

parting; the possessing is by giving; arms-giving, heart-giving. The tendency of the gospel is to diffusion, expansion. Its power is centrifugal mainly, and such working or tendency is proof of its genuineness. Just to the extent that its circle is narrowed, piety is crippled. Let its office in the soul and in the world be limited to self, or our own circle, and it could scarcely be distinguished from mere selfishness. Contraction in spiritual things is suppression; non-extension is extinction. A gospel narrowed is a gospel perverted. The gospel monopolized is another gospel and not Christ's. Christianity is for the world, the whole world, and is to be embraced with just this view of its nature and claims. And whatever tends to correct our theory of the gospel and of religion practically in these respects, tends to a vital reformation in the church itself.

A gift from others does not do us any essential good unless it awakens in us the desire and purpose to give to those in like cir-

cumstances of need. Then the thing received becomes a blessing, in awakening the spirit of benevolence. Any thing rightly bestowed returns to our own hand and heart. The truly benevolent are their own beneficiaries in a sense, — not intentionally, but providentially. The gospel does not bless us unless it serves to make us a blessing to others. Its influence does not greatly improve the character, unless it impresses the spirit of the golden rule of Christ upon it.

The work of foreign missions has blessed the nations abroad in giving them Christianity instead of paganism. A second grand result of the missionary work is in the moral power it has imparted to those engaged in it, by promoting the spirit of Christian benevolence, and in giving breadth and depth to Christian principle. The habit of Christian giving blesses our own country as well as foreign fields. It reaches every class of sufferers here at home; the poor, the ignorant, the neglected and forgotten. One of the

capabilities for usefulness in the world, one of the great resources of good, lies in the abundance men possess, and their willingness to bestow considerately and heartily upon others. And whatever tends to utilize these sources of good, and to equalize God's bounties, becomes a benefit to the world and every part of it.

The effect of this work of missions in promoting the habit of giving, is by no means confined to Christians themselves. It extends to others. It reaches the unregenerate, and forms in *them* the habit of giving. The thing becomes itself contagious. The unconverted in the midst of gospel influences often take on gospel ways. The grace of benevolence is not in them, but the outward habit or form of it is useful. So it comes to pass that the spirit of giving in the Christian church tends to promote the same outside the church, and, in this collateral way, becomes of great use to the world. The good are the light of the world,

and the rays of influence are reflected even from the worldly themselves. Light is useful as reflected. Christian light has value, and becomes a blessing often, — as reflected from those who are not Christians. It is possible to experience religion in the outward sense, as reflected upon us from others. But it is the experience of others' religion. It affects the habits of men, and may, ultimately, the heart. It helps to mould men's lives, if not their principles. It is something to walk in the light of others, and to reflect, though feebly, that light.

For this life certainly, Christianity is a blessing to those outside the church. There is an outward, sympathetic change of character that comes from the presence of Christian influences, and the radiance of Christian light. These are all-pervading, as the atmosphere and sunlight. They affect the habits, also the character and the life. Men of the world are led to do good from the example and influence of others. The

power of Christianity repeats itself in echoes of generous liberality and activity from those that are without.

If foreign missionaries have done good in reviving the spirit of benevolence in the churches, the light of this good has reached the world outside. Whatever promotes piety in the church, promotes morality at least outside the church. The standard of Christianity cannot be elevated without a corresponding elevation of society generally. It is of great worth to the world to utilize its wealth and resources. And this is the proper tendency of Christianity; the great Christian movements of the church for the world's salvation, have worked toward this result. If so, who can measure this good! The heathen nations need missions, but Christian nations need them also, to counteract selfishness, to check the waves of worldliness, and give men a work to do that is worthy of their high calling and destiny.

There is no neutrality in the kingdom of

heaven. The Sandwich Island savages had already thrown away their gods when the missionaries found them. But they were really no better on that account. The casting away of idols is really a blessing only when followed by the worship of the true God. The putting away of the idolatry of selfishness or covetousness has need to be followed by the virtue of benevolence. Nature nor grace allows a vacuum. The sin of idolatry so prevalent in Christian lands, can be broken up in no other way than by the growth of the opposite principle of Christian charity. God does not always take away moral evils by his spirit directly, but often indirectly, in the culture and crowding of the opposite graces.[1]

[1] The antidote to an evil is usually the thing that is most nearly its opposite. I am aware that this is denied to be true in physical science and remedy. It is maintained that like cures like, an atom of the same arrests injurious disease. I have no knowledge here and must not judge; but I am sure it does not hold in spiritual things. Like does not heal like there. Moral

The law of opposites prevails in the moral kingdom as well as in the natural. Evil pas-

evils do not cure themselves, nor one another. They may sometimes counterwork each other, or hold each other in check for a season. The gratification of appetite may interfere with some other idolatry of the heart. But the evil passions never eradicate the one the other. Sinfulness in the soul is counteracted only by the working of its opposite there. It takes opposites to be antidotes. Satan does not cast out Satan. The great generic wickedness of the heart and world, or one form of it, is covetousness, selfishness. The Bible pronounces this sin to be idolatry, and classes it with the things that exclude from heaven. Where one has this sin in the heart, how is it to be treated? It is idolatry, how is it to be broken up? It must be repented of and forsaken, some one will say. All very well and true and scriptural. But this is not the whole work. The repenting and forsaking are only the first steps in the work. What indeed does the Bible mean by the forsaking of the evil, but the practising also of the opposite virtue? Mere repenting and forsaking are negative in their force, without corresponding obedience and faithfulness. There is no such thing as a vacuum in the spiritual, any more than in the natural kingdom. A negative state is not known in moral things.

sions are exterminated or modified by cultivating the good affections. Any thing that costs a sacrifice tends to give us character. That which roots up selfishness, plants benevolence; and the culture of benevolence kills out the covetous passions. Whatever crucifies the selfish passions creates moral principle; in turn, creating moral principle, crucifies the passions. That which crosses the vile affections crushes them. And, pray, what so crosses these, as the giving up of idols? It is profitable to do as we were created to do, as we are commanded to do, and what will do us and others the greatest good. It puts us upon a mount of influence, and will give us a crown of blessedness.

God works in the spiritual world by means of tests, as well as opposites! Conditions are of the nature of tests. Love stood for the whole law under the Old Testament, and faith is comprehensive of the whole of religion under the New Testament. It is indexical as a grace, — denoting

the presence of all the Christian virtues. All the law is fulfilled by love. Love indicates, yea includes, universal obedience. He that loveth another hath kept the whole law. And faith that works by love, under the dispensation of the gospel, stands for all the Christian graces. It denotes their presence, it is the test of Christian character. By grace are ye saved through faith. God uses tests in his kingdom. He proves men. These are indicative, representative and counteractive. God conditions salvation on these tests or points, where the soul most needs conditioning and testing. He puts these tests over against our greatest depravity. To be saved there must needs be submission, surrender, self-renunciation. These bear against and break down the cherished idolatries of the heart. God proves us, tests us, probes us. He puts salvation on the ground of personal submission, of self-surrender, of self-emptying! In view of these great facts, we learn the value of that which the mis-

sionary work cultivates; large giving, heart-giving. Active benevolence, in the form of disinterestedness, must take the place of selfishness within. Submission that empties us of selfishness implies active obedience. Consecration works through devotion and sacrifice. Self-renunciation connects itself with pure love. It is the taking of God's will for our own will. Renunciation is a giving up, devotion is an offering up, of what? talents, possessions, all unto the Lord.

Gospel tests are of great things, and not of small things. They are for the healing of great sins, so far as things connected with human agency go. God conditions spiritual welfare on the doing of those things that are naturally disagreeable to us. So our sincerity is proved, and the character benefited. The sentiment that allows the soul to drift in all wrong ways, is neither a proof nor a test of Christian character.

One of the things that most needs the regulating influence of religion is the prop-

erty relation. Covetousness connects itself with the acknowledged right to get and to hold property, — selfishness has its growth on this ground. The character is tested here. Property is every man's right in the civilized state. In a restricted sense, money answereth all things. It procures whatever selfishness craves. If not acquired and used properly, its possession becomes an idolatry. So this gift, or the use of it, is a test of character. It is an occasion of grievous temptation, or of moral and spiritual growth. The getting of property, also the *using* of property, are tests. Whatever serves as a motive to the right use of property in benevolent enterprise, not only benefits society, but strengthens moral principle and character. We condemn the *getting* of wealth in a dishonest way, but are apt to honor those who *possess* it, though they withhold from others. Look at this matter in a moral point of view. Which is worse in the sight of God, the

wrong getting of property, or the wrong using of it? Which is worse, to wrong men in its acquisition, or to wrong them in the withholding? We wrong God and wrong men by a covetous keeping of our possessions, as really as we do by a fraudulent getting of them. In acquiring property it is easy to see that it is wrong to take advantage of others; and having gotten property, it is equally wrong to withhold it in a way that injures others in need of help. In all this matter pertaining to property,—the getting and the using, we are responsible to God. All things are his, and we are under the same obligation to use our wealth properly, as we are to obtain it properly. The statute allows us to accumulate and possess, and to withhold from the public want, no matter how many suffer in consequence of it. But the law of Christ puts men on different ground. It goes beyond statute law; it regulates our using of property. It extends to our stewardship. It

looks to our higher relations; and at the *disposal* we make of the things of God. The rich man in torment was there for deeds and for neglects such as took place at his palace gate, when Lazarus lay there. It mattered less with him in the other world, whether he had obtained his possessions wrongfully, or whether he had wrongfully *kept* them when mercy required their bestowment. God gives wealth; and is robbed when it is wrongfully withheld.

But the highest Christian *self*-regard would seem to lead one to do good with his property. We have need to give, for our own welfare as well as for that of others. True charity has an introspective glance. Not that one's own good is the motive to Christian sacrifice, but such sacrifice really tends to promote one's own gain. True giving leaves, as well as bestows a blessing. Giving is receiving in the Saviour's view, and obtains the greater blessing. Selfishness is good will to one, and indifference

to the many. It accumulates for one regardless of the many. This is an immorality in the view of heaven. But can that course which leads to one's own ruin be really called the course of good-will to one's self, even? When we give benevolently, we do not give *away;* we invest for the future. The gift becomes a possession. It is still ours in the highest and best sense. We have really, what we give aright. It is not in our hands; but it is in the safe of Heaven. We have the pledge of more even in the present life, if we give bountifully and benevolently. We may not have it in the identical things bestowed, but in a form more real and useful to us and others, and in which it cannot be taken away. Neither moth nor rust can corrupt that which we have given for Christ, and which God makes truly our own.

Foreign missions have had a commanding influence in this respect. They have brought before the churches the highest and purest

of all motives to benevolence. "Missions," says Pres. Hamlin of Constantinople, "have done a noble work toward making us a generous, benevolent, — instead of a mean, money-loving people. Our Roberts, Peabodys and Vassars will multiply in the future, and cover the world with their monuments of love and good will to man. The missionary spirit is in all this." Surely missions have uncovered the wretchedness of the nations, and have brought out the strongest motives to send them Christianity. Our missionary societies have simplified the methods of this work, and facilitated the ways of accomplishing it. Our missionaries have set the example of self-denial, — have gone to the distant habitations of wickedness, and asked us to sustain them there. Powerful motives have been set before the churches to induce them to give as God has prospered them, to promote this work. The effect has been only partial, and yet indifference diminishes, interest is increas-

ing, good results are felt not only in the foreign field, but here at home, in cultivating the habit of Christian giving, and thus regulating and sanctifying the property relation. And what good object here at home even, does not feel the influence of the increased benevolence of the age?

I do not maintain that the change that has come over the Christian world in the matter of benevolence is due wholly to foreign missions. Other Christian enterprises have helped to produce it. I only affirm that foreign missions have been a leading cause of this change. They have given a new spring to moral enterprise, put a new element of power into practical godliness.

I ought to add here that the foreign missionary work has developed, in a wonderful manner, the spirit of benevolence abroad, in the feeble mission churches. Those poor saints, in Turkey, India and Africa, may well put men to the blush here in this Christian land. The sacrifices they make to sup-

port and to spread the gospel are truly marvelous. We have need to sit at their feet in this thing. They are the missionaries to us. We are yet the idolaters in a sense.

The following extract from "Ten Years on the Euphrates," Rev. C. H. Wheeler, — a book that ought to be in the hands of every Christian,— illustrates the subject in hand:

"Soon after the annexation of the Arabkir territory to our field, Mr. Barnum and I went to visit Shèpik, and saw the deep poverty of the people; we exclaimed, 'No wonder that during all these years the people have paid but two dollars and twenty cents to their pastor!' . . . The pastor, who, previous to his conversion, had been one of that incurably sluggish and covetous race, the Armenian priesthood, did not get as much as he thought he needed, and came to us to complain. We referred him to the 'Evangelical Union,' then in session; and a satisfaction it was to see the faithful, practical way in which they examined into the case, coming at last to the decision that his own want of energy had been the cause of his people's inactivity. They decided that he should leave them, and go as a missionary to a village near, where the opposition of the people would wake him up, and that 'John Concordance' should take his place for a time.

"The blind preacher went, and, to the complaints of the people about poor crops and poverty, replied, 'God tells you the reason, in the third chapter of Malachi, where he says, "Ye are cursed with a curse, for ye have robbed me."' Then, taking for a text, 'Bring ye all the tithes,' etc., he began to preach the duty and privilege of setting apart at least a tenth of their earnings for God. He enforced the duty not as a Mosaic rule of action, but as something enjoined from the earliest times, and as of pre-eminently binding force on Christians. 'Did not even Abraham pay tithes?' he inquired. 'And if the Jews, with only their own home work to care for, besides expending so much for sacrifices, and in traveling to and from the temple, were obliged to pay one-tenth to the Lord's treasury, Christians surely should do no less. Does not Jesus say that the Pharisees ought not to "leave undone" the tithing of their herbs? And does not the apostle say to the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him"?' He then called to mind the words of the Lord Jesus which the apostle exhorted the Ephesians to remember, 'It is more blessed to give than to receive.' Going on still further, he dwelt upon the sin of a Christian's sitting still and waiting for the collector to come and dun him for the amount due the Lord's treasury. 'Don't you see,' said he, 'the command is, *Bring ye* all the tithes? Why not *bring* your offerings of money to God as much as those of prayer and praise?'

"The blind man had seen the pith of the matter better than we who had eyes, and his fitly-chosen words produced the desired result. Including the family of the absent pastor, there were in the Protestant community eighty-two persons, old and young, of whom, including the pastor and his son, sixteen were adult males. But of these sixteen, two were wandering in distant parts, one was a blind beggar, and one a simpleton, leaving, besides the pastor and his son, ten adult males, six of whom, with ten females, were members of the church. Most of them cultivate the soil, the owner of which exacts half of the crop for rent, and the government takes a tenth of the remainder for taxes.[1]

"They all gave another tenth to the Lord's 'store-house,' a room which they set apart to receive the tithes. Thither they bore one-tenth of all which came to their hand, he who went to the city to labor for twenty cents a day bringing two for the Lord's portion. The man who caught fish from the neighboring stream sold one of ten for the Lord; and even the blind old beggar brought a tenth of his gatherings to the same depository. Enjoying this so much, they agreed to bring another tenth for building a chapel, and promptly paid the amount."

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[1] No one, who has not seen oriental poverty, can at all realize how very poor these people were. Most of the houses as well as lands belong to the Turkish owner; and I think it may safely be said that all their property, including clothes and household utensils, would not exceed twenty-five hundred dollars in value.

The Tithing system which our mission churches are adopting largely in the East, often imposes a greater sacrifice upon them than it would be to Christians here at home, to give three-fourths, or even nine-tenths, of the whole income. The one-tenth given often leaves *them* more destitute than the giving of nine-tenths would in this country.

But their example of sacrifice in the way of giving is taking root all over the world. It is stirring up Christians to greater benevolence. They are compelled to condemn this course in the oriental Christians, or to condemn themselves for the meagerness of their own charities.

Notice here the spirit of giving that has gone into our Sabbath-schools. Twenty years ago the Sabbath-school children in our country gave very little, if any thing, for foreign missions. They were not in the habit of systematic giving at all. They were not even asked to give. This is true to a very large extent.

Now the children in the Sabbath-schools

often contribute regularly for the support of mission schools. The children in the Congregational churches in the poorest District of the whole country, are giving from three to four thousand dollars to this cause annually. They do this with great apparent cheerfulness, and their gifts are increasing year by year. They build missionary ships and support mission schools. They have responded to home objects, too. As soon as it was known that the children were giving for mission schools, it was natural that they should be kindly invited by representatives of other Christian charities, to give for these also. The response has been cheerful and prompt, and without forgetting the heathen children. The results of these early habits of benevolence upon the children themselves cannot be measured. The money they give for mission schools has value; but the habit of early and cheerful giving has far greater value. It teaches them to live according to the Saviour's rule.

It is an early recognition on their part of the fact that their little means are not their own, and of their obligation to use them so as to do the greatest amount of good to others. If the child earns or saves the little sums given, the habit of useful economy, as well as of self-denial, is cultivated.

How clear the conclusion now, that we need the cause of foreign missions as churches and as Christians, upon which to stretch the faith, and expand the affections. It gives us a work to do that is worthy of our redemption, and that corresponds to our destiny. We have need of something before us as Christians, the very thought of which is an inspiration,—an inspiration that shall make every thing else seem cheap, save as it can be used to promote that object. Surely, if the intellect needs a world to expand itself upon, in the way of development, the heart, yet more, needs a *world* to expand itself upon, in the way of spiritual knowledge and growth. For if human knowledge is not complete till

it masters science and natural law, and reaches the goal of ultimate discovery and enterprise, no more is Christian love complete, till it has fathomed the woes of man, and embraced in the reach of its sympathies, the whole world. Its grand end is not gained till it has conquered the world for Jesus Christ.

I have found it difficult to reach my conception by adequate language, of the enlargement given to Christian enterprise and character by means of the foreign missionary work. I leave this Topic with particular dissatisfaction on this account. For while my language may seem exaggerated or extravagant to some, I feel that it fails to express adequately the grandeur of moral results in the development of Christianity, in our country. I repeat here a thought I wrote upon another page: Our own complete evangelization as a people, is to be reached through efforts and sacrifices to evangelize the world. And if foreign mis-

sions were a total failure, the enterprise were not a failure. For if all were lost that is done across the sea, all were gain this side the sea. For God would see to it that well-meant work, though a failure, should have its recognition and its recompense. He would counteract disheartening influences, and nerve his people up to new effort, with redoubled zeal for the salvation of the world.

But as the case is, the work, having succeeded and triumphed, demonstrating the worth and power of Christianity, reacts upon the doers of it in the happiest way, — which it is my joy here to record.

I will say once more, — that no one may fail to see the point of the book, — that I do not advocate foreign missions in view of these reflex results; for they do not constitute the grand, primary motive to them, but are subordinate, collateral, incidental only. We send men to the heathen to convert them, or to preach the gospel to them. We do this

in obedience to the Saviour's command, and because the heathen are in a perishing condition without Christ, so that nothing *but* the gospel will save them. These are the standing motives to foreign missions. The question how the work affects us as a race, as a nation, as a government, or in ways of wealth and learning, or in Christian development, is not the prime one, nor the principal one. It is nevertheless interesting to know how they react upon those who engage in them, and to find that they promote every good interest and thing. So while I would not advocate missions on these grounds, I would not ignore these great facts. To do so would be to dishonor God, and to overlook a grand law in his kingdom; to wit, the profitableness of sacrifice, of consecration, of godliness, where more is given in the present life, for what we give up for Christ.

I have no doubt, too, that the respect for the Christian religion has been increased since it assumed the foreign missionary

work: I do not say, though I have no doubt, that it has been *multiplied* on this account. The moral grandeur of the work reflects corresponding credit upon the system or source that inspired it. The moral power of the churches in our land, too, has increased in large ratio, since it undertook the work of evangelizing the world. This enlargement of enterprise has told on every benevolent home work. Nothing would so cripple home movements and humanities as the abandoning of the foreign missionary field. It would be felt in our commerce, in our diplomacy, in all our home thrift; but nowhere would such abandonment of this great central movement of Christianity in our age, be so deeply, sorely felt as in moral and Christian labor. Our indebtedness to missions is thus seen, and becomes a powerful motive to sustain them.

I now leave the subject, satisfied to have *indicated* only this resultant influence of foreign missions. This view is but a reflection;

there is nothing primary and fundamental in it. The influence here brought out to view is simply resultant or reflex; it is not direct and original. And yet there is in the natural world, a beauty in reflections, a music in echoes and reverberation, which combine to reach the grandest effects in art and beauty and melody.

These reflections prove the genuineness of the original in nature, and sounds that tremble back to the ear, tell in sweetest tones the story of their origin and travel. So in these reproduced influences of heaven-born charity, we are carried up to the sublime source, and are led to adore with warmest affection, that world-love that originated and inspired this work *for* a world.

I am, therefore, too happy to be permitted, in this indirect manner, and in the use of arguments and considerations not usual, to re-plead the cause of Christian missions, as a work we owe to the heathen, on the ground that we had ceased to be

heathen ourselves as a result of missions; and passing over other results to the nation, government, to learning, and the like, I plead for them as the sole method of saving the perishing; as the only practical fulfilment of the command of Christ; confident thus that I plead for what is dear to the heart, and enters into the ripening purposes, of heaven; and, also, for a work that stands out as the golden key to prosperity in secular enterprise, and in the activities and ultimate triumphs of the church.

ANSWER TO SOME OBJECTIONS.

"We object to your work, or the theory of it, because it savors of a certain kind of *universalism*, in aiming at the conversion of the whole world to Christ. It proceeds on the ground of a visionary millennium such as God has not promised and will not give." "You seek to save the *world*, — while you ought to labor to save an elect people, and thus develop an ecclesia from the nations, over which the Lord shall reign as king of saints."

I have from time to time had to meet objections like the above, and sometimes from sources of great influence and learning.

I indicate the following as a reply, in part. We aim as a missionary Board simply to obey the words of Christ. He commanded his followers to evangelize all nations. Are we to attempt less than this? The evangelizing of the nations does not involve the salvation of every individual. Christ did not send forth his disciples to evangelize the chosen people, but every creature. He did not command them to save the elect out of the nations, but to

evangelize the nations themselves. He would have them do this, to develop an elect people, and thus meet a condition on which God's election stands. For let it not be forgotten that election, while it is sovereign, is not absolute. It is conditioned, not on the foreseen repentance and good works of the creature, but on the presence of Christian institutions, and the preaching of the gospel among the people. Election, indeed, does not out-reach Christian institutions. It does not go beyond them. The purposes of God and the power of God plant these, through human agency; then it comes to pass that a condition of the election of God is fulfilled. So we see the need of the gospel preached, and of Christian institutions, as a pre-condition of the divine election and influence. For how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent? We give the gospel to men that a remnant may be saved; that there may be a holy seed, a chosen people to serve the Lord. We do not know who that people are. Christ has not told us; and yet he knows who they are; for they are his, — given to him in the covenant of redemption. We should not know *how* to preach the gospel among the heathen, nor to whom, — if we aimed only at the elect, and were limited to them. But Christ has relieved us here, and told us just

what to do, namely, to preach the gospel to every creature. So we shall surely reach the chosen ones. It makes good a condition of their election and salvation, — the establishing of Christian institutions and influences among them. We are commanded to preach the gospel. We have to do with God's commands, rather than with his purposes. We send this gospel to the nations, — not, indeed, for their civilization primarily, but to enlighten and save them. I say again, there would be no chosen people in a nation, if there were no Bible nor gospel there. There are none in countries that have not these. There would have been none in Britain and America if Christianity had not come to these nations. The election of God rests on Christian light and influence. If there would as surely be a remnant, or chosen people, in lands that have no gospel, as there is in those that have it; if by sleeping on in paganism men would as promptly wake to righteousness in the regeneration, then might Jesus have stayed in heaven, and saved himself from the crucifixion; or having come to earth, — might have withheld his command to enlighten and evangelize it. No, we do not believe in any thing like a universalism of missionary achievement, but hope in due time, the world will become a different world in a spiritual point of view, from what it now is, in consequence of the gospel preached to all nations.

OTHER OBJECTIONS.

It has been urged as an objection against our Board, that it is *not Congregational*, or is not an offspring of the churches ecclesiastically. I meet this objection occasionally. It is sometimes urged with much warmth of feeling. The views that follow have sometimes been presented in reply.

It might be perilous to change the organization of a society like this, from a permanent to a popular basis. It is of importance that a work like that of foreign missions should be stable, and not be subject to fluctuations, experiments or sudden changes. There was need to be progress and improvement, to be sure, as also permanency and steadfastness. Public opinion in the church is liable to frequent and sudden changes. It sympathizes often with the impulses of an outside civilization and nationality; and where the constituency of a missionary Board is broadened so as to embrace the great Christian public, there will be constant liability to revolution, or sudden change in the work abroad.

In the matter of self-government the popular

voice has need to be heard; and the constituency may be safely extended. It is otherwise in a business like this, not affecting our personal rights or safety, but the great interests of Zion. There is need of the element of consistency and permanency, to secure the highest ends with the least peril and cost.

But I do not like the thought that Congregationalism is circumscribed to its own peculiar ways of working; that it cannot go outside of itself to do good; that it cannot enter safely into broad and catholic organizations and sympathy for usefulness. It is a self-governing system for religious purposes, or in religious things, and hence we like it. It is an institution for religion in its spiritual aspects and development. But it does not follow that the principle so useful and convenient in church-government and worship, would work well in business ways. In the vast complications of a world-wide management of affairs, too many votes and voices might be inconvenient. That which was for strength, in higher spiritual matters, might be for weakness in complicated financial affairs. The American Board must not be swayed by party politics, or the sudden changes of society. Its high character, the world over, is owing half to its calm wisdom, its progressive course, its far-reaching and steadfast policy. Its pecuniary credit abroad would not have

been what it now is, if the Board had been an uncertain, fluctuating institution.

But we ought not to be censured for the organic structure of the American Board, from the fact that we are not responsible for this. We inherited it, we did not originate it. It is the work of a preceding generation. And to change its basis now, were a difficult thing. It is a Board of Trust, it is a chartered institution. It holds property in various ways and countries, which cannot easily be alienated. And legacies are made to it on this very ground of its permanency, that would not have been made, if it rested on a popular basis, and was subject to the fluctuations of a fickle public sentiment.

But it is nevertheless urged that we should manage our own charities in our way, or in a church way, or as we do our other religious matters.

But when the Board was formed we had no denominational organizations of an ecclesiastical nature, save the temporary or ephemeral Council of the churches.

There were no State and County Conferences then, no grand Convocations of the body! How then could the churches as such have been brought to act on this subject? How could they represent themselves; how could they reach the question, or the question reach them?

But worse than this, the churches had no zeal in foreign missions at the time the A. B. C. F. M. was formed. And if this question had been left to them, it would have been decided in the negative, as chimerical and preposterous. There would have been no foreign missionary movement in the churches, save as it came from an outside, educating movement from some source or Board above their own standard.

And even if the churches had been ready for the movement, and such a movement would have been safe and wise in an ecclesiastical form, the churches were weak comparatively, and it became necessary that different denominations unite in the work. But would the Presbyterians, or the Dutch Reform Church, have been willing to co-operate with us in foreign mission work, to be carried on congregationally or ecclesiastically? The thing cannot be supposed for a moment. We could not have worked with *them* in missions, if every movement was to be conformed to the stiff machinery of sect.

The point of argument on this subject is, perhaps, less apparent now than in past years, when there was more occasion than now to use this reasoning. We were, in other years, in the fullest and highest sense a co-operative body in the foreign missionary work. We are so now in some sense.

It will be long, I trust, before our brethren of the Presbyterian church, who have labored with us so faithfully, will all leave us. So the argument that had conclusive force in other years, as against narrowing our Board to an ecclesiastical basis, has force yet. We could not ask those brethren to continue with us if we should resolve to work exclusively in the ecclesiastical way. I have said, Congregationalism need not be narrowed and stiffened into one exclusive way of working, when that one way of working even, if carried too far, and made to include the management of business affairs and organizations, might prove inconvenient and perilous.

Nor do I say that the popular basis is impossible. Great changes come. If Congregationalists should ever have to control the Board exclusively, we shall stand, I hope, on higher ground than we now do, — and be better able to grapple with coming questions than we now are.

Elaborate plans have been put forth or suggested, upon which to manage this popular machinery when once set in motion. One is this: let the giving of *blank* dollars, say $100, be the least sum given by any one church or individual, that shall entitle the giver to a vote or representation at the meeting.

But there might be dissatisfaction on the part of weaker churches, who cannot come up to this

sum. And then how with churches that give hundreds and thousands? Are they to be put on a level with the least in the matter of representation? Would it be sufferable? But give them a representation according to their donations! That, however, would swell the constituency beyond all convenience. The effect, indeed, would be to lessen interest in the feeble churches, who should fail of a vote on account of their weakness; as, also, the ardor of the wealthy churches, by not having a proportionate representation in the affairs of the Board.

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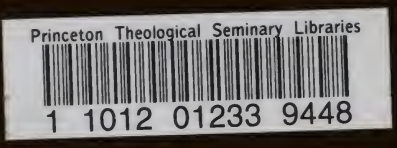
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